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TEACH YOURSELF HINDUSTANI

By

the late T. GRAHAME BAILEY, M.A., B.D., D.Litt.
sometime Nizam's Reader in Urdu in the University of London,
at the School of Oriental and African Studies

Edited by

J. R. FIRTH, O.B.E., M.A.

Professor of General Linguistics in the University of London

and

A. H. HARLEY, M.A.

Nizam's Reader in Urdu in the University of London



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PREFACE

THIS book is based on material left by the late Dr. Grahame Bailey, the well-known Indianist, who died in 1942. Among his posthumous papers there were at least two versions of what he intended should become a grammar and language course of Hindustani.

With the assistance of Mr. A. H. Harley and others, I have collected what seem to have been his last intentions, and, with certain changes and additions mentioned below, present the result as an introduction to one of the principal languages of the world to-day by the most distinguished European scholar of Hindustani in recent times.

The romanized orthography employed is the outcome of my own work on an All-India alphabet,* and was substituted for the transcription which Dr. Grahame Bailey used throughout. We have introduced the Persi-Arabic or Urdu script from Lesson 18 to the end, since students normally expect to begin reading in the language. The transition lessons are adequate and should enable any serious student to read the lessons which follow, and thereafter simple Hindustani in the Persi-Arabic script.

I am responsible for the Introduction to the spelling and pronunciation, which should promote ease and speed of learning, make for early fluency, and pave the way for the transition to the Indian systems of writing, both Persi-Arabic and Devanagari. Transition to Devanagari instead of to Persi-Arabic, with all the consequent alterations, could be provided if there should be a demand for it.

The romanized orthography is thoroughly Indian, both phonetically and linguistically, as every speaker of Hindustani will at once recognize, and serves as a grammatical spelling

* Also applied in A. H. Harley's *Colloquial Hindustani* (Kegan Paul) and in Miss H. M. Lambert's *Marathi Language Course* (Oxford University Press, Bombay).

which Indians themselves could use, parallel as it is with their own scripts.

The alphabetical order of the Hindustani-English Glossary departs to some extent from the Roman order, as indeed it must, but will soon be understood.

I should like to acknowledge the generous assistance of Mr. Munib-ur-Rahman, Miss E. M. Evans and other colleagues, the skilled work of my secretary, Mrs. Newman, and the technical help and patience of the printers and publishers.

J. R. FIRTH.

School of Oriental and African Studies.

INTRODUCTION

The Spelling and Pronunciation

THE roman spelling used in this book is similar to that previously employed in *Colloquial Hindustani*,* but improved in the direction of making it more representative from the Indian point of view.* It is more "phonetic" than the spelling of Italian or Spanish, but the reader must not expect to learn how to pronounce Hindustani from this or any other book without the help of a teacher or of a Pakistani or Indian speaker. The spelling does, however, indicate all the minimum essential differences that have to be systematically maintained in speech; not one of the distinctions can be ignored, and they all correlate with the essentials of Indian systems of writing, Devanagari and Persi-Arabic.

In attempting pronunciation remember especially that what may be described as "the demobilization" of non-Indian sounds in your own speech is just as important as establishing those characteristic of Hindustani. The practice drills which follow are based on this advice, for you are only allowed six "near-English" vowel sounds out of the *twenty-one* a Southern English speaker normally uses, and out of twenty English consonant sounds you may use only *ten* towards the minimum of *thirty-one* (not including the semi-vowels *y* and *v*) essential to Hindustani. After the first drill, which uses only the *six* near-English vowels and the *ten* near-English consonants, all the rest, gradually added in subsequent drills, are foreign, and they are presented in ascending order of difficulty for English-speaking learners in suitably small doses.

You are advised to work steadily through the eight

* *Colloquial Hindustani*, by A. H. Harley, with an Introduction by J. R. Firth

practice lessons in pronunciation with a teacher, preferably an Indian or Pakistani speaker, before beginning the grammatical lessons proper. At least an hour should be given to each practice, and two hours would not be excessive.

If you are fortunate enough to have an Indian or Pakistani listener, pronounce a single word once only, and ask him to tell you the meaning in English. If he can recognize that you are saying *aṭa* not *ata*, *gəe* and not *gae* or *gəi*, *nəw* not *nao*, you are making progress. Similarly you should be able to recognize his word after hearing it once, and to give him the number or translation of the word in the exercise. Ask your Indian teacher to dictate the words one at a time, and to repeat them as often as you may find necessary, so that you can establish a relation between the spelling and pronunciation. Correct your exercise from the text.

The phonetic backbone of the language is the consonant system given opposite in Table I. Though Hindustani is on the whole an easy language to learn, the pronunciation of the consonants is difficult for all foreigners, and not only for Englishmen.

The most important set of consonant distinctions for European foreigners to learn are those between the retroflex series **ṭ, ṭh, ḍ, ḍh** (including the very difficult **ṛ**) and the dental series **t, th, d, dh**. These are precisely the ones which Englishmen habitually ignore. They usually fuss over what are called "the difficult Arabic sounds" **x, ɣ** and **q**, for which millions of Indian speakers substitute **kh, g** and **k** without dire consequences, though in good northern Urdu, courtesy requires **x, ɣ, q**. They occur much less frequently than the typical Indian sounds **ṭ, ṭh, ḍ, ḍh, ṛ** and **t, th, d, dh**, and are not so very difficult to acquire. Again the differences between the aspirated and unaspirated series (the first and fourth *horizontal* "columns" in Table I) *must* be maintained. English speakers will have considerable difficulty at first in satisfying an Indian listener that they can pronounce the *unaspirated* series **k, c, ṭ, t, p**.

TABLE I
Consonants

	<i>Velar</i> Back of tongue and soft palate		<i>Palatal</i> Front of tongue and front part of hard palate. Tip down	<i>Retroflex</i> Edge or rim of tongue behind or on teeth ridge	<i>Dental</i> Tip of tongue touches upper teeth	<i>Bi-labial and labio-dental</i>
	Unasp. Voiceless	Asp.				
PLOSIVES	Voiceless	k	c	t	t	p
		kh	ch	th	th	ph
	Voiced	g	j	ɖ	d	b
		gh	jh	ɖh	dh	bh
FRICATIVES	NASALS		—	—	n	m
	Voiceless	x (kh)	ɟ	—	ɲ <i>Alveolar</i>	f
		ɣ (g)	(ʒ)	—	s	—
	Voiced	—	—	ʒ	z	—
Flapped and tapped sounds	—		—	ɾ	r	—
Uvular plosive (Arabic)	q (k)		—	aspirated ʔh	—	—
	h		y	—	l	v
Aspirate, semi-vowels and liquid						

The principal difficulties for the great majority of foreign learners are:—

- (i) The two so-called “t” and “d” sounds, **ṭ, t; ḍ, d.**
- (ii) The five unaspirated voiceless plosives, especially **c** and **t.**
- (iii) The five aspirated voiced plosives, **ḡh, ḵh, ḍh, ḏh, bh.**
- (iv) Double consonants.
- (v) The retroflex flapped **ṛ.**
- (vi) The two simple an-diphthongized vowels **e** and **o.**
- (vii) The so-called diphthongs **əy** and **əw.**

TABLE II

Vowels

Normal	ṁ	a	y	i	w	u	c	əy	o	əw
	1	2	3	4	5	6	7	8	9	10
Nasalized	ṁṅ	aṅ		iṅ		uṅ	eṅ	əyṅ	oṅ	əwṅ.
h-coloured or aspirated	} ṁh · ah		(ih)		uh eh		oh			

PRACTICE I

A. *Vowels*: **ə, a; y, i; w, u.**

Consonants: **ḡə, bə, nə, mə, ʃə, sə, zə, fə, hə, yə.**

The first six vowels fall into three pairs which present very little difficulty to the English-speaking learner. **y** and **i** are similar to the English short and long vowels in *bid* and *bead* and **w** and **u** to those in *full* and *fool* or *hood* and *food*. The important difference between the members

of each pair is difference of vowel quality, not difference of length.

ə.

Between the obscure, weak or neutral vowel in the first syllable of *arise* and the vowel of *but*. The Hindustani word **səb** is more like the first syllable of *subject* (verb) than of *subject* (noun), but in Hindustani the vowel ə occurs in all positions and not as in English only in unstressed position.

a.

Similar to the *a* in *father*. **kam** (work) sounds like the Yorkshire or Lancashire pronunciation of *calm*.

y.

Not very different from the *y* in *system* or *mystery* or the *i* in *bid*, *sit*.

i.

Like the vowel in *seem* or *cease* or the second vowel in *immediately*, without trace of diphthongization.

w.

Like the vowels of *put*, *foot*.

u.

Not very different from the Received English pronunciation of the vowel in *too*, *root*, *moodily*, without trace of diphthongization.

The consonant sound **ʃ** is like the English *sh* in *ship*, but usually without lip-rounding. Since the sequence *s* plus *h* occurs in Hindustani and since *h* is associated with aspiration, this special letter **ʃ** is an advantage.

- | | |
|-------------------------------|---------------------------|
| 1. əb, <i>now</i> | 6. gaʃ, <i>letter "g"</i> |
| 2. səb, <i>all</i> | 7. ana, <i>to come</i> |
| 3. gəz, <i>yard (measure)</i> | 8. saman, <i>luggage</i> |
| 4. səbəb, <i>cause</i> | 9. yn, <i>these</i> |
| 5. ʃam, <i>evening</i> | 10. ys, <i>this</i> |

- | | |
|-----------------------------------|---|
| 11. hysab, <i>account</i> (n.) | 19. bwna, <i>wove</i> (m.sg.) |
| 12. ynsan, <i>human being</i> | 20. mwbanī, <i>founder</i> (n.) |
| 13. si, <i>like</i> (adj.f.sg.) | 21. un, <i>wool</i> |
| 14. sin, <i>scene</i> | 22. nun, <i>letter "n"</i> |
| 15. fīfā, <i>glass</i> | 23. mayus, <i>pessimistic, hopeless</i> |
| 16. zāhin, <i>quick of memory</i> | 24. nāmuna, <i>sample</i> (n.) |
| 17. wn, <i>those</i> | |
| 18. ws, <i>that</i> | |

B.i. *Vowels Nasalized* : əŋ, aŋ, iŋ, uŋ.

The mark of nasalization for vowels is **ŋ** immediately following the vowel. Thus **aŋ** and **oŋ** stand for *ā* and *ō*, being rather like the French syllables *an* and *on*. The **ŋ** symbol is *not* a consonant and must *not* be pronounced like the "ng" in *hang*. It indicates that the preceding vowel is nasalized and nothing more.

ii. *Semi-vowels* : yə, və.

y.

A very short "consonantal" form of the vowel **y**, but not so close or tense as the "y" of English, and never fricative. Indians do not properly pronounce the "y" sound after the "b" which distinguishes *beauty* from *booty*. The Hindustani loan word **dyuti** is in fact very different from the English pronunciation of *duty*.

v.

Similarly the Indian **v** is much more of a vowel than a consonant. It has all the back or "oo" quality of "w", but is without lip-rounding. The middle only of the lower lip barely touches the middle of the upper teeth. Contact is often with the *inside* of the lower lip. There is rarely any contact with or closing of the sides of the lower lip. The Indian **v** is in a sense the reverse of the English "v".

- | | |
|------------------------------|----------------------------|
| 1. haŋ, <i>yes</i> | 5. vəhaŋ, <i>there</i> |
| 2. bəyan, <i>description</i> | 6. baŋs, <i>bamboo</i> |
| 3. saŋs, <i>breath</i> | 7. baŋg, <i>crying out</i> |
| 4. yəhaŋ, <i>here</i> | 8. nəhiŋ, <i>not</i> |

- | | |
|-------------------------------------|--------------------------------|
| 9. yəhiŋ, <i>in this very place</i> | 13. huŋ, <i>am</i> |
| 10. ɡəiŋ, <i>went (f.pl.)</i> | 14. huŋɡa, <i>will be</i> |
| 11. siŋɡ, <i>horn</i> | 15. ɡuŋɡa, <i>dumb (m.sg.)</i> |
| 12. hiŋɡ, <i>asafætida</i> | 16. miɑŋ, <i>Sir</i> |

Note: əŋ without a following k or ɡ is rare, but it does occur in həŋsna, *to laugh*.

iii. Vowel Junctions:

- | | |
|-------------------------------|---------------------------------|
| 1. nəi, <i>new (f.sg.)</i> | 8. na-ynsafi, <i>injustice</i> |
| 2. ɡəi, <i>went (f.sg.)</i> | 9. hua, <i>happened (m.sg.)</i> |
| 3. ɡəiŋ, <i>went (f.pl.)</i> | 10. sui, <i>needle</i> |
| 4. miɑŋ, <i>sir</i> | 11. auŋ, <i>may come</i> |
| 5. saɪs, <i>groom (n.)</i> | 12. ɡaŋ, <i>village</i> |
| 6. bənai, <i>made (f.sg.)</i> | 13. swnauŋɡa, <i>shall tell</i> |
| 7. aiŋə, <i>mirror</i> | |

C. Differentiation:

- | | |
|----------------------------------|------------------------------|
| 1. sɒf, <i>row, line</i> | saf, <i>clean</i> |
| 2. həm, <i>we</i> | fam, <i>evening</i> |
| 3. səbɒb, <i>cause</i> | əsɒb, <i>causes, luggage</i> |
| 4. yn, <i>these</i> | sɪn, <i>scene</i> |
| 5. əfɪs, <i>office</i> | əfɪm, <i>opium</i> |
| 6. məmnuŋ, <i>thankful</i> | mwnasyb, <i>proper</i> |
| 7. saman, <i>luggage</i> | yəhaŋ, <i>here</i> |
| 8. zəhiŋ, <i>quick of memory</i> | nəhiŋ, <i>not</i> |
| 9. nuŋ, <i>letter "n"</i> | huŋ, <i>am</i> |
| 10. nəi, <i>new (f.sg.)</i> | nəhiŋ, <i>not</i> |
| 11. həŋs, <i>laugh</i> | səŋs, <i>breath</i> |
| 12. həns, <i>swan</i> | həŋs, <i>laugh</i> |

PRACTICE 2

A. Consonants: dʒ, dʰ.

dʒ.

The main thing in the production of this and the other retroflex sounds is not *where* you touch the teeth ridge or just behind it, but *how* you touch it. The point of articu-

lation is about where English speakers make the *d* of *dry* or *droop*, but the contact is made not with the upper edge of the tip of the tongue in the English manner, but with the very edge or rim of the tip, which is curled back slightly, almost as when you try to prevent an elusive pill from rolling off the tip of your tongue. As one would expect, English *d* is replaced by **ḍ** in loan-words such as: *ḍyu*, *soḍa*, *ḍrama*, *propḍagṇḍa*, *ḍaynyng hal*.

d.

Unlike **ḍ**, **d** is pronounced with a flat tongue spread out, the tip touching the cutting edge of the front teeth and the edges touching the inside of the upper teeth *all round*. Some English people use a dental *d* of this type in *width*, *breadth*, on account of the following *th*-sound. Compare the English *d* in *dry*, which is nearer to **ḍ**, with the *d* in *breadth*, which is nearer to the dental **d**. Dental **d** is usual in French and other Romance languages.

n followed by **ḍ** and **d** takes on the articulation of the following consonant. **n** is *retroflex* in *ṇḍa* but *dental* in *bṇḍ*.

- | | |
|--------------------------------|------------------------------------|
| 1. ḍubna, <i>to sink</i> | 13. ḍas, <i>ten</i> |
| 2. ḍub, <i>dip (n.)</i> | 14. ḍam, <i>price</i> |
| 3. ḍayən, <i>witch</i> | 15. ḍyn, <i>day</i> |
| 4. ḍaṇḍi, <i>dandy (n.)</i> | 16. ḍin, <i>religion</i> |
| 5. ḍiṅg, <i>boasting</i> | 17. ḍəḥa, <i>turn (n.)</i> |
| 6. ḍaṇḍ, <i>stick (n.)</i> | 18. mḍəd, <i>help</i> |
| 7. mḍəṇḍi, <i>market-place</i> | 19. ḥayəd, <i>perhaps</i> |
| 8. ḍəṇḍi, <i>stick (f.sg.)</i> | 20. əṇḍaz, <i>manner</i> |
| 9. ḍəṇḍa, <i>stick (m.sg.)</i> | 21. ḍamad, <i>son-in-law</i> |
| 10. əṇḍa, <i>egg</i> | 22. wṇḍə, <i>nice</i> |
| 11. saṇḍ, <i>bull</i> | 23. ḍiṅ, <i>gave (f.pl.)</i> |
| 12. haṇḍi, <i>cooking-pot</i> | 24. ḍəbna, <i>to be suppressed</i> |

B. Consonants Doubled:

The doubling of consonant sounds is not very common in English. We must, however, do so in such words as *unnecessary*, *unknown*, in which there are doubled "**n**"

sounds. In the following practice list the two consonants together are to be held, the first one of the pair closing the first syllable, and the second opening the next syllable.

- | | |
|--------------------------|-------------------------|
| 1. boggi, carriage | 10. joffaf, clear |
| 2. dybba, box (m.sg.) | 11. mwəyyən, fixed |
| 3. bwnna, to weave | 12. həddi, bone |
| 4. bōnna, to pretend | 13. gəddi, bundle |
| 5. zymmə, responsibility | 14. əddə, central place |
| 6. həmmam, hammam | 15. gwddə, doll (m.sg.) |
| 7. əssi, eighty | 16. zyddi, stubborn |
| 8. hyssə, share (n.) | 17. nəddi, river |
| 9. mwəzzyn, muezzin | 18. mwddəi, plaintiff |

C. *Differentiation:*

- | | |
|-------------------------|-----------------------|
| 1. dəs, sling (v.) | dəs, ten |
| 2. bəs, only | bad, after |
| 3. din, religion | dyn, day |
| 4. din, religion | dij, gave (f.pl.) |
| 5. saŋd, bull | bənd, shut |
| 6. əndaz, manner | ənda, egg |
| 7. swnna, to hear | bōnna, to pretend |
| 8. dwmbə, ram | qubna, to sink |
| 9. bwna, wove (m.sg.) | bwnna, to weave |
| 10. zəmin, earth | zymmə, responsibility |
| 11. saman, luggage | həmmam, hammam |
| 12. hysab, account (n.) | hyssə, share |

PRACTICE 3

A. *Vowels:* e, o, eŋ, oŋ.

e.

A pure or simple vowel like Italian and other continental values of *e*. A vowel quality between the Scottish and North of England vowels in such words as *made*, *grey*, *ace*; not at all like the Southern English vowels in those words. In Southern English some people approach it in the slight diphthong represented by the *a* in *cessation*.

o.

Another pure vowel of continental, Scottish or Northern English type. Some people use a short *o* of this type in such words as *November* or *phonetics*. Keep the tongue and lip positions steady and the lower jaw steady when practising *e* and *o* long—no chin movement, no lip diphthong.

eŋ, oŋ.

Nasalizations of the above vowels. There is no final nasal consonant sound of any sort.

- | | |
|---------------------------------------|----------------------------------|
| 1. de, <i>give!</i> (sg.) | 8. dedo, <i>give</i> |
| 2. se, <i>from</i> | 9. deŋ, <i>give</i> (1st p. pl.) |
| 3. mez, <i>table</i> | 10. dedeŋ, <i>give</i> (pl.) |
| 4. dena, <i>to give</i> | 11. hoŋ, <i>be</i> |
| 5. do, <i>give!</i> (pl.) | 12. donoŋ, <i>both</i> |
| 6. so, <i>correlative conjunction</i> | 13. hongc, <i>will be</i> (pl.) |
| 7. bona, <i>to sow</i> | 14. gaon, <i>village</i> |

B. The five voiced plosives exemplifying the five points of articulation for plosives:

gə, jə, dʒə, də, bə.

Note that *j* is pronounced with the tip of the tongue down, behind the lower teeth. *j* is rather like a "dy" sound pronounced with the tip of the tongue down. English *j* is not a good beginning for this sound, it has too much affrication or friction on release and is nearer to Hindustani *jh*.

əŋg, əŋj, əndʒ, ənd, əmb.

The above syllables close with a nasal homorganic with the stop or plosive immediately following. Both nasal and stop share the same point of articulation.

- | | |
|-------------------------------|-----------------------------|
| 1. gəz, <i>yard</i> (measure) | 6. jəhaz, <i>ship</i> |
| 2. ʔəge, <i>in front</i> | 7. janna, <i>to know</i> |
| 3. gəe, <i>went</i> (m.pl.) | 8. əŋjən, <i>engine</i> |
| 4. nəŋga, <i>naked</i> | 9. dʒəs, <i>sting</i> (vb.) |
| 5. jo, <i>that which</i> | 10. dʒayən, <i>witch</i> |

- | | |
|------------------------------|----------------------------|
| 11. dūbna, <i>to sink</i> | 17. bəja, <i>o'clock</i> |
| 12. dənɖa, <i>stick</i> | 18. bəjna, <i>to sound</i> |
| 13. des, <i>country</i> | 19. bab, <i>door</i> |
| 14. wdəs, <i>sad</i> | 20. bədməʃ, <i>rogue</i> |
| 15. damad, <i>son-in-law</i> | 21. bəmbei, <i>Bombay</i> |
| 16. gənda, <i>dirty</i> | |

C. Consonants: **rə, lə.**

r.

May be fricative or tapped. There is a special difficulty for English speakers when a final **r** is preceded by **i, u** or **e**. **fer, der** and **dur** are not at all like Southern English *share, dare* or *doer*. The title *Amir* in Hindustani is quite unlike the sound of *a mere* in English. In Hindustani you must hang on to the pure undiphthongized vowel **i, e, o** or **u**, to the very instant the **r** is made. There must be no neutral or glide vowel between the **i, e, o** or **u** and the final **r**, which is always to be clearly pronounced.

l.

Always clear like the *l* at the beginning of such words as *lee, leaf*, as pronounced in Southern English. Never as in *leel*, or *field*. The so-called "thick" *l* of Glasgow or certain American dialects does not sound well in Hindustani.

- | | |
|--|------------------------------------|
| 1. roz, <i>day</i> | 13. gwl, <i>flower</i> |
| 2. rəhe, <i>were (m.pl.)</i> | 14. gol, <i>round</i> |
| 3. rəddi, <i>waste-paper</i> | 15. bolna, <i>to speak</i> |
| 4. dər, <i>fear</i> | 16. dālna, <i>to put in</i> |
| 5. gyr, <i>fall (vb.)</i> | 17. fərraʃ, <i>servant</i> |
| 6. fer, <i>lion</i> | 18. rozmərrə, <i>daily routine</i> |
| 7. zərur, <i>certainly</i> | 19. bylli, <i>cat</i> |
| 8. wrdu, <i>Urdu</i> | 20. wllu, <i>owl</i> |
| 9. lena, <i>to take</i> | 21. der, <i>delay</i> |
| 10. ləgega, <i>will affect (m.sg.)</i> | 22. dur, <i>distant</i> |
| 11. logorj, <i>people</i> | 23. əmir, <i>Amir</i> |
| 12. mel, <i>re-union</i> | |

D. *Differentiation:*

1. gəz, yard (measure)	des, country
2. dəs, ten	mez, table
3. bəja, o'clock	raja, rajah
4. gwl, flower	gol, round
5. bwnna, to weave	bolna, to speak
6. scr, scer (weight)	fer, lion
7. huŋ, am	hoŋ, be
8. huŋga, I will be	hoŋge, they will be
9. myli, met (f.sg.)	bylli, cat
10. dedeŋ, give (pl.)	donoŋ, both
11. fərraʃ, servant	zəra, small quantity
12. wrdu, Urdu	məzdur, labourer

PRACTICE 4

A. *Vowels:* əy, əw ; əyŋ, əwŋ.

əy.

There are two types of pronunciation of this vowel, one diphthongal and the other a simple half-open front vowel like the Southern English vowel in *ham*. In fact, the common word **həy** (is) sounds rather like southern *had* or northern *head* stopping short just before the "d". This is the pronunciation recommended. The diphthongal pronunciation may perhaps be approximately arrived at by taking the two vowels of *amiss* or *amid*, and coalescing them, "ə" and "y". This diphthongal pronunciation is difficult for English speakers who habitually perpetrate the English word *high* for the Hindustani word **həy**. It is of high grammatical importance that the following Hindustani sounds be kept distinct: **ai, ae, əi, əe, əy**.

əyŋ.

The nasalization of **əy**. No nasal consonant of the English "ng" type must be heard.

əyŋ must be kept distinct from **aiŋ, aeŋ** and **əiŋ**

əw.

Foreigners habitually mispronounce this sound when a diphthong is attempted. It must *never* be pronounced to rhyme with the English words *how*, *now*, neither should it resemble the vowel in the Southern English pronunciation of *gnawed*. Attempt to isolate the vowel in Southern English *nod* without lip-rounding. If you stop short before the "d" of *nod*, you may get something like **nəw**, the Hindustani word for *nine*. If you say the English *now*, it will suggest Hindustani **nao** or **nav** (boat).

əwŋ.

The nasalization of **əw**. No nasal consonant must be heard. Care must be given to the distinct pronunciation of **əw**, **ao**, **əv**; **əwŋ**, **aoŋ** and **əvŋ**, which are grammatically differentiated.

- | | |
|----------------------------------|--|
| 1. həy, <i>is</i> | 10. məyŋ, <i>I</i> |
| 2. məy, <i>liquor</i> | 11. hue həyŋ, <i>have been</i>
(<i>m.pl.</i>) |
| 3. səyr, <i>visit to a place</i> | 12. rəhe həyŋ, <i>are</i> |
| 4. məyl, <i>dirt</i> | 13. ləwŋg, <i>clove</i> |
| 5. jəw, <i>barley</i> | 14. dəwŋga, <i>canoe</i> |
| 6. səw, <i>hundred</i> | 15. jəysa, <i>so</i> |
| 7. əwr, <i>and</i> | 16. əysa, <i>so</i> |
| 8. fəwj, <i>army</i> | |
| 9. həyŋ, <i>are</i> | |

B. Consonants: khə, chə, t̪hə, thə, phə.

These strongly aspirated consonants are sometimes compared with the rapid succession of final plosives with a following "h"-sound in such sequences as *blockhouse*, *blockhead*, *bulkhead*, *hothouse* (t̪h), *tophat*. Such aids are only helpful if some violence is done to English pronunciation and stressing in such a word as *bulkhead*, for instance, dividing it thus: *bul-'khead*, with the incidence of stress in the "k".

ph is not really like the junction of *p* and *h* in *tophat*. It is one effort, a "p" sound with a good pressure of "chest air" behind the stop so that when the lips are released

there is a sudden escape of breath. These consonants must be sharply distinguished from the unaspirated correlates which are much more difficult for English speakers (See Practice 5).

- | | |
|-------------------------------|-----------------------------------|
| 1. kha, <i>cat</i> | 13. rəha tha, <i>was (m.sg.)</i> |
| 2. khwl, <i>open (vb.)</i> | 14. rəhi thi, <i>was (f.sg.)</i> |
| 3. rəkhni, <i>put (f.sg.)</i> | 15. rəhe the, <i>were (m.pl.)</i> |
| 4. rəkh do, <i>put!</i> | 16. sath, <i>with</i> |
| 5. cha, <i>cover (vb.)</i> | 17. phəl, <i>fruit</i> |
| 6. chəy, <i>six</i> | 18. phul, <i>flower</i> |
| 7. chuna, <i>to touch</i> | 19. phulna, <i>to flower</i> |
| 8. muŋch, <i>moustache</i> | 20. əphərna, <i>to swell up</i> |
| 9. thənd, <i>coldness</i> | 21. vəhi, <i>that one</i> |
| 10. thəyrna, <i>to wait</i> | 22. vala, <i>eminent</i> |
| 11. wəhna, <i>to rise</i> | 23. vəhaŋ, <i>there</i> |
| 12. saŋh, <i>sixty</i> | |

C. Phrases:

- | | |
|--------------------------|--------------------------------|
| 1. məyŋ kha rəha tha. | <i>I (m.) was eating.</i> |
| 2. məyŋ kha rəhi thi. | <i>I (f.) was eating.</i> |
| 3. həm kha rəhe the. | <i>We were eating.</i> |
| 4. vəhi lahəwr gəya həy. | <i>He has gone to Lahore.</i> |
| 5. yəhi bəmbəi gəi həy. | <i>She has gone to Bombay.</i> |
| 6. həm dylli jaenge. | <i>We will go to Delhi.</i> |

D. Differentiation:

- | | |
|----------------------------|---------------------------|
| 1. mel, <i>re-union</i> | məyl, <i>dirt</i> |
| 2. məyŋ, <i>I</i> | mən, <i>in</i> |
| 3. so, <i>conjunction</i> | səw, <i>hundred</i> |
| 4. səwda, <i>goods</i> | soḍa, <i>soda (water)</i> |
| 5. log, <i>people</i> | ləwŋg, <i>clove</i> |
| 6. sath, <i>with</i> | saŋh, <i>sixty</i> |
| 7. thəyli, <i>purse</i> | thəyrna, <i>to wait</i> |
| 8. səval, <i>question</i> | səvar, <i>rider</i> |
| 9. vəhaŋ, <i>there</i> | yəhaŋ, <i>here</i> |
| 10. jəj, <i>judge</i> | muŋch, <i>moustache</i> |
| 11. pyhr, <i>then</i> | phul, <i>flower</i> |
| 12. əjəb, <i>wonderful</i> | azad, <i>free</i> |

- | | |
|--------------------------|----------------------|
| 13. gae, <i>cow</i> | gəi, <i>she went</i> |
| 14. gæ, <i>they went</i> | ai, <i>she came</i> |
| 15. nəw, <i>nine</i> | nao, <i>boat</i> |

PRACTICE 5

A. Consonants.

kə, cə, t̪ə, t̪ə, pə.
 ənk, ənc, ənt̪, ənt̪, əmp.

This series of unaspirated consonants is much more difficult for English speakers to establish in their habitual pronunciation of Hindustani than the aspirated or voiced correlates. The five points of articulation are similar to those of **g**, **j**, **ɖ**, **d** and **b** (see Practice 3). The place for the retroflex contact of **t̪** is about where most Englishmen make the "t" of *true*. Some English people use a dental articulation similar to that of the Hindustani dental **t** in the word *at* in such phrases as *at the theatre*, *at three*, *at thirty*, spoken quickly, or in *eighth*.

The English consonants "p" and "k" in such words as *pack*, *kick* and *keep*, occurring in stressed position at the end of a sentence, are *all* aspirated, both initially and finally in those words. Indians mispronounce such words in speaking English, and even for the pronunciation of final "k" and "p", sound much better if they think of them as nearer to their own **kh** and **ph**, than to **k** and **p**. It will be realized at once, therefore, that such Hindustani words as **pit̪**, **kat̪**, **t̪ut̪**, **t̪ək**, **cwp**, **kuc** are, on the other hand, extremely difficult for English speakers to pronounce. An almost uncomfortable restraint of "chest air" is necessary in learning to pronounce these sounds. Northern Englishmen find them less difficult than southerners.

The most difficult of this series is **c**, which is rather like the "ty" combinations in the English word *tumultuous*, but pronounced with the tip of the tongue down, i.e. behind the lower teeth. The "ch" in *church* will do for the aspirated **ch** of Hindustani, but is a bad beginning for the unaspirated **c**.

Hindustani **k**, **c**, **ʈ**, **t**, **p** are released with a minimum of breath. There must be no audible outward puff of breath from the lungs. To understand this, practise **p** and **k** while holding your breath. You may produce a sort of "popping" explosion of "p". That is the basis. Eliminate the audible "pop" and you have an unaspirated **p**. The opposite action of leaving your throat open for freely flowing breath is what you do in English and more so for aspirated **kh** and **ph** in Hindustani.

The syllables **ənk**, **ənc**, **ənt**, **ənt** and **əmp** illustrate each one of the unaspirated stops immediately preceded by the nasal consonant homorganic with it—that is, pronounced in the same place, at the same point of articulation. The four nasals represented by **n** are different, each one being as closely associated with the following plosive as **m** is with **p** (compare Practice 3, B).

- | | |
|--------------------------------|--------------------------|
| 1. kam, <i>work</i> | 11. ʈykət, <i>ticket</i> |
| 2. kəl, <i>to-morrow</i> | 12. iŋʈ, <i>brick</i> |
| 3. kərna, <i>to do</i> | 13. tab, <i>strength</i> |
| 4. dʌnk, <i>sting</i> | 14. tez, <i>fast</i> |
| 5. ca, <i>tea</i> | 15. aʈa, <i>flour</i> |
| 6. car, <i>four</i> | 16. savənt, <i>brave</i> |
| 7. cəca, <i>paternal uncle</i> | 17. pani, <i>water</i> |
| 8. ync, <i>inch</i> | 18. ap, <i>self</i> |
| 9. ʈʌʈ, <i>break</i> | 19. upər, <i>upon</i> |
| 10. ʈʌʈa, <i>loss</i> | 20. ləymp, <i>lamp</i> |

B. Consonant Junctions:

The distinction between single and double consonants must be maintained. The double **k** in **pəkka** is rather like the long "k"-sound in *bookcase*, and the junction of **ʈ** with **ʈh** in **pəʈʈha** is suggested by the long "t"-sound in *hot tea*. The junction of the retroflex **ʈ** and **ʈh** with the dental **t** is common in such participial forms as **bəyʈhta**, **wʈhta**, **kaʈta**. The verbal forms **bəyʈhta tha**, **kaʈta tha**, are difficult sequences and good exercise.

INTRODUCTION

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|-----------------------------|---|
| 1. pəkka, <i>ripe</i> | 11. pəʃ-na, <i>to be thatched, etc.</i> |
| 2. məkkhən, <i>butter</i> | pəʃ-ta |
| 3. tak-na, <i>to stare</i> | pəʃ-a |
| tak-ta, <i>staring</i> | 12. wʰh-na, <i>to rise</i> |
| tak-a, <i>stared</i> | wʰh-ta, <i>rising</i> |
| 4. lykh-na, <i>to write</i> | wʰh-a, <i>rose</i> |
| lykh-ta, <i>writing</i> | 13. pəʈta, <i>leaf</i> |
| lykh-a, <i>wrote</i> | 14. pəʈthər, <i>stone</i> |
| 5. kəcca, <i>raw</i> | 15. ytna, <i>this much</i> |
| 6. əccha, <i>good</i> | 16. cəppu, <i>oars</i> |
| 7. bəc-na, <i>to avoid</i> | 17. tap-na, <i>to warm oneself,</i> |
| bəc-ta, <i>avoiding</i> | <i>etc.</i> |
| bəc-a, <i>avoided</i> | tap-ta |
| 8. puch-na, <i>to ask</i> | tap-a |
| puch-ta, <i>asking</i> | 18. bəyʰna, <i>to sit</i> |
| puch-a, <i>asked</i> | bəyʰ-ta, <i>sitting</i> |
| 9. ʈəʈti, <i>hedge</i> | bəyʰ-a, <i>sat</i> |
| 10. cyʈʈhi, <i>letter</i> | 19. wtna, <i>that much</i> |

C. Phrases :

- | | |
|-------------------------------------|--|
| 1. əcchi bat həy. | <i>That's good.</i> |
| 2. admi ata tha. | <i>The man came or was coming.</i> |
| 3. əwrət ati thi. | <i>The woman came or was coming.</i> |
| 4. bat twm ko yad həy? | <i>Do you remember it?</i> |
| 5. kys ke pas həy? | <i>Who has got it?</i> |
| 6. bəccə dekhta tha. | <i>The child was looking.</i> |
| 7. bəccə cyʈʈhi lykhta tha. | <i>The child was writing a letter.</i> |
| 8. kwch kam kəro. | <i>Do some work!</i> |
| 9. ws ka ek bəʃa tha. | <i>He had one son.</i> |
| 10. cwp rəho, twm kya kya bakte ho. | <i>Be quiet, what nonsense you talk!</i> |

D. Differentiation:

- | | |
|-------------------------------|-----------------------|
| 1. savənt, <i>brave</i> | kəʃh, <i>throat</i> |
| 2. khata, <i>eating (vb.)</i> | caʃa, <i>licked</i> |
| 3. kuc, <i>departure</i> | kwch, <i>some</i> |
| 4. khwl, <i>open (vb.)</i> | kəl, <i>to-morrow</i> |
| 5. pir, <i>Monday</i> | phyr, <i>then</i> |

6. pīṭh, <i>back</i>	phəṭ, <i>burst (vb.)</i>
7. pwl, <i>bridge</i>	phul, <i>flower</i>
8. ap, <i>you</i>	cwp, <i>quiet</i>
9. phaṭək, <i>gate</i>	pəṭṭa, <i>leaf</i>
10. kəptan, <i>captain</i>	abdar, <i>water-carrier</i>
11. wtarna, <i>to bring down</i>	wṭhana, <i>to raise</i>
12. vṛzyf, <i>exercise</i>	bṛdaft, <i>patience</i>
13. sath, <i>with</i>	sat, <i>seven</i>
14. aṭh, <i>eight</i>	kaṭ, <i>cut</i>

PRACTICE 6

A. Vowels: **ah**, **eh**, **oh**, **uh**, **əh**.

The ten basic vowel sounds of Hindustani given in Practice 1 are pronounced with a "bright" or "clear" voice quality using a minimum of breath. We have seen in Practices 1 and 3 that eight of these vowels are commonly nasalized. There are four further vowels having similar basic formation but pronounced either with a following voiced "h" sound like the "h" in *behind* or alternatively with a breathy or "h"-coloured voice quality at the end, rather like the "sighing out" of *ah!* The exclamatory syllables *ah!* and *oh!* in English can be pronounced either with "bright" voice using a minimum of breath, or breathily quite in the Indian manner.

N.B.—In the syllables **ah**, **eh**, **oh** and **uh**, the basic formation of the vowels is similar to that of the correlated simple vowels. Special attention must, however, be given to the breathy vowel **əh** immediately followed by a consonant, in such words as **rəhna**, **rəhta**; **kəhna**, **kəhta**. In all such cases the vowel quality is similar to that given in Practice 4 for the non-diphthongal pronunciation of **əy**. That is to say, the above four words sound as if they might be written **rəyhna**, **rəyhta**; **kəyhna**, **kəyhta**. But that would be grammatically inconvenient and would make such verbs irregular, besides being unnecessary. In the past tense forms **rəha**, **kəha**, no opening or "fronting" of

the vowel takes place, since the syllabic sequence is **rə-ha**, **kə-ha**.

The "h"-colouring of **ə** always produces a quality rather like the Southern English vowel in *man* when immediately followed by another consonant. Certain words like **pəhyla**, **pəhyle**, have two phonetic possibilities. The first is straightforward, suggested by **pə-hy-le**. In the second case there is reduction to two syllables which may be regarded either as coalescence **pəyhle** or as elision **pəhle**. This pronunciation suggests the possibility of **əyh** as an alternative pronunciation. It will not, however, be taken as a basis for spelling.

Similar coalescence takes place in the common word **bəhwɪt**, which, if immediately followed by a word beginning with a consonant, is a two-syllable word **bə-hwɪt** as in **bəhwɪt gərm**. But in normal rapid colloquial, especially when immediately followed by a word beginning with a vowel, it is pronounced as one syllable, e.g. **bəhwɪt ətʃa**. This common alternative pronunciation provides an instance of a breathy vowel **əwh**, but it will not be regarded as the basis of spelling.

There is an interesting parallel in the case of **yeh** and **voh**, both of which are spelled according to the sound, recognizing the effect of "h"-colouring on the vowels **y** and **w**. **yeh**, or more commonly **ye**, is really **yyh**, and **voh**, or **vo**, is **vwh**. In final position the "h" of the Indian traditional spelling of certain numerals, for example, is disregarded, and the resulting open vowel **ə** considered sufficient; e.g. **gyara**, **bara**, **tera**, and similarly in many other words. This changed spelling affects the grammatical treatment especially of gender. See p. 20 and footnote.

- | | |
|--------------------------|-----------------------------|
| 1. <i>cah, affection</i> | 8. <i>zəhr, poison</i> |
| 2. <i>cahna, to like</i> | 9. <i>məhrəm, confidant</i> |
| 3. <i>mahtab, moon</i> | 10. <i>səhna, to bear</i> |
| 4. <i>yeh, this</i> | <i>səhta, bearing</i> |
| 5. <i>behtər, better</i> | 11. <i>rəhna, to remain</i> |
| 6. <i>mehman, guest</i> | <i>rəhta, remaining</i> |
| 7. <i>mehr, kindness</i> | 12. <i>voh, that</i> |

- | | |
|---------------------------------|---------------------------------|
| 13. mohkəm, <i>strengthened</i> | 18. pəhyle, <i>first (adv.)</i> |
| 14. koh, <i>mountain</i> | 19. mehtər, <i>sweeper</i> |
| 15. mohr, <i>seal</i> | 20. kəhna, <i>to say</i> |
| 16. bəhwt, <i>very much</i> | kəhta, <i>saying</i> |
| 17. nuh, <i>Noah</i> | 21. mehrbani, <i>please</i> |

B. Consonants: ghə, jhə, ḡhə, dhə, bhə.

These are the voiced correlates of **kh**, **ch**, **ṭh**, **th** and **ph** (see Table I), and are produced in a similar way only with the forcible expulsion of voiced breath. When they occur between vowels as in **ydher** and **wdher**, they are not difficult to pronounce. For such positions the usual method of learning is by running together the middle consonants of *log-house*, *road-house* (for **ḡh**) and *cab-horse* for **bh**. But the English syllable division and incidence of stress is entirely unsuitable. To approximate to the Indian **bh**, for instance, you must divide the syllables in a very un-English way, e.g. *ca-bhorse*. A variant method is to begin saying *hab-hab-hab* and then speed up the repetition, change over from *hab-hab* to *ha-bha* and continue repeating *bha-bha*, etc. Another device is to regard the **b** part of **bh** as a closed lip position from which you proceed to pronounce *ha*, which you have all ready inside under pressure, so to speak. The *ha* part begins with a voiced **h**.

- | | |
|---------------------------------|---------------------------------|
| 1. ghər, <i>house</i> | 11. ḡhanp, <i>cover (vb.)</i> |
| 2. ghi, <i>clarified butter</i> | 12. ḡhunḡna, <i>to find out</i> |
| 3. ḡholna, <i>to mix</i> | 13. dhup, <i>sunshine</i> |
| 4. unḡh, <i>drowsiness</i> | 14. dhoka, <i>fraud</i> |
| 5. jhəṭ, <i>quick</i> | 15. dhobi, <i>washerman</i> |
| 6. jhut, <i>lie (n.)</i> | 16. dudh, <i>milk</i> |
| 7. jhənḡa, <i>flag</i> | 17. bhaṭ, <i>minstrel</i> |
| 8. bujh, <i>comprehension</i> | 18. bhari, <i>heavy</i> |
| 9. ḡher, <i>heap</i> | 19. bhitər, <i>inside</i> |
| 10. ḡhiṭ, <i>obstinate</i> | 20. labh, <i>profit</i> |

C. Phrases:

- | | |
|------------------------|------------------------------------|
| 1. məyṇ ghər ghər ḡya. | <i>I went from house to house.</i> |
| 2. məyṇ ghər pər tha. | <i>I was at home.</i> |
| 3. do pəhr ke bad. | <i>After twelve noon.</i> |

- | | |
|--------------------------------|--|
| 4. bəhwt saman rəh gəya. | <i>A great deal of luggage was left.</i> |
| 5. ʈhik do pəhr həy. | <i>It is exactly twelve noon.</i> |
| 6. mwjhe hyndostani nəhiŋ ati. | <i>I don't know Hindustani.</i> |
| 7. həmeŋ sui dhaga cahie. | <i>We want needle and thread</i> |
| 8. məyŋ kwch kərna cahta huŋ. | <i>I want to do something.</i> |

D. *Differentiation:*

- | | |
|-------------------------------|----------------------|
| 1. ko, to, on, by | koh, mountain |
| 2. ca, tea | cah, affection |
| 3. kor, blind | mohr, seal |
| 4. car, four | zəhr, poison |
| 5. qher, heap | qər, fear |
| 6. ʈopi, cap | dhobi, washerman |
| 7. behtər, better | bəyʈha, sitting (m.) |
| 8. kapi, copy (n.) | khati, eating (f.) |
| 9. fəwʃ, army | bojh, burden |
| 10. ghər, house | gəhra, decp |
| 11. beva, widow | bheja, sent |
| 12. kana, one-eyed | khana, to eat |
| 13. bəhai, set adrift (f.sg.) | bhai, brother |
| 14. bəhanə, pretence | bhana, to be pleased |
| 15. bəhao, flow | bhao, price |
| 16. bəhi, account | bhi, also |

PRACTICE 7

A. *Vowels:* whn. ehn. əhn.

Three vowel qualities combine aspiration and nasalization. The vowels are produced with breathy nasality. As in the case of əh (see p. xxviii) so also with əhŋ, the quality is open and fronted rather like əyhŋ; e.g. məhŋga sounds as though it might be written məyhŋga. In words like pəhwŋcna (pə-hwŋc-na) there is often coalescence resulting in a pronunciation which sounds like pəwhŋcna, i.e.

two syllables **pəwhŋc-na**, in which the first is nasalized aspirated **əw** (**əwhŋ**). But since this pronunciation is an alternative provided for in the spelling, there is no need for *two* spellings (cf. **bəhwt**, p. xxix).

- | | |
|----------------------|------------------------------|
| 1. mwhŋ, <i>face</i> | 4. məhŋga, <i>expensive</i> |
| 2. ehŋ, <i>oh!</i> | (<i>m.sg.</i>) |
| 3. mehŋ, <i>rain</i> | 5. pəhwŋcna, <i>to reach</i> |

B. Consonants: əfə, əɾ; əɸhə, əɸh.

It will be noticed from the above syllables that the retroflex flapped **ɾ** does not occur initially. It is in fact a medial and final form of **ɸ**. If it were not for loan words like **soɸa** and **payɸ**, a special letter would not be necessary. However, both Muslims and Europeans have the impression that it is a sort of "r"-sound. And indeed some English speakers pronounce *better* and *butter* as though the middle "t" were an "r". One may hear something like "lerra go!" for "let her go!" That is in fact what Indians do. They turn the medial and final **ɸ** into a very rapidly flapped sound which suggests a sort of "r" sound to foreigners. But it is quite distinct from **r**, and bears no resemblance either to Southern English or West Country "r" or to Scottish "r". It is perhaps the most difficult sound for a foreigner to acquire.

The body of the tongue is drawn backwards with the blade curled back as for **ɸ** or **ɾ** (see pp. xvii, xxv). Having your teeth apart, try to point towards the back of your mouth with the tip of the tongue, but do not touch anywhere. From that position the blade is rapidly flapped forward and down, and when the sound is made a very rapid flick of the under edge of the tip of the tongue catches the gums as it flaps past, finishing up behind the lower teeth. Since the blade of the tongue must be retroflexed for this sound, the quality of the immediately preceding vowel must obviously be affected, so that you can always hear it coming. It may help you to perceive it and make it if you pay some attention to vowels immediately preceding **ɾ**. It also occurs aspirated, **ɸh**.

INTRODUCTION

xxxiii

- | | |
|---|---------------------------------|
| 1. bəra, <i>big (m.sg.)</i> | 13. ənpərh, <i>illiterate</i> |
| 2. ghəri, <i>clock</i> | 14. dərh, <i>one and a half</i> |
| 3. gari, <i>cart</i> | 15. bərh, <i>increase (vb.)</i> |
| 4. ghəra, <i>earthen vessel for water</i> | 16. gərh, <i>citadel</i> |
| 5. bhiṛ, <i>crowd</i> | 17. toṛna, <i>to break</i> |
| 6. moṛ, <i>turning (road)</i> | 18. ləṛki, <i>girl</i> |
| 7. thəppəṛ, <i>slap, blow</i> | 19. pəgri, <i>turban</i> |
| 8. taṛ, <i>palm tree</i> | 20. cəmrā, <i>leather</i> |
| 9. bərhna, <i>to increase</i> | 21. pərhna, <i>to read</i> |
| 10. siṛhi, <i>ladder</i> | 22. bərhna, <i>to increase</i> |
| 11. ṛeṛha, <i>crooked</i> | 23. papəṛ, <i>wafer</i> |
| 12. buṛha, <i>old (m.sg.)</i> | 24. pəyd, <i>pad</i> |
| | 25. soḍa, <i>soda water</i> |

C. Phrases:

- | | |
|--|--|
| 1. yeh kəmrā jhaṛ do. | <i>Clean this room!</i> |
| 2. yeh cəmrā rəkh do. | <i>Put this leather away!</i> |
| 3. voh pərh rəha həy. | <i>He is reading.</i> |
| 4. voh pəṛha kəṛta həy. | <i>He's always reading.</i> |
| 5. yeh ghəra tez dəwṛ səkta həy. | <i>This horse can run fast.</i> |
| 6. voh khəri rəhi. | <i>She remained standing.</i> |
| 7. dərvazə kholə əwṛ khyṛki bənd kəro. | <i>Open the door and shut the window.</i> |
| 8. jāb məyṇ vəhaṇ pəh-wṇca voh pərhna jwṛu kəṛ cwke the. | <i>When I got there, they had started reading.</i> |

D. Differentiation:

- | | |
|------------------------------|------------------------------|
| 1. kəmrā, <i>room</i> | cəmrā, <i>leather</i> |
| 2. bwdḍha, <i>old man</i> | buṛha, <i>old (m.sg.)</i> |
| 3. phyr, <i>then</i> | bhiṛ, <i>crowd</i> |
| 4. wṛhna, <i>to rise</i> | wṛna, <i>to fly</i> |
| 5. bwra, <i>bad</i> | bəra, <i>big</i> |
| 6. gəṛha, <i>ditch</i> | ghəra, <i>earthen vessel</i> |
| 7. gora, <i>fair-skinned</i> | ghəra, <i>horse</i> |
| 8. lərza, <i>trembled</i> | ləṛka, <i>boy</i> |
| 9. kəh do, <i>say</i> | ke, <i>of</i> |

- | | |
|-------------------------------|-------------------------|
| 10. do, <i>give</i> | dho, <i>wash</i> |
| 11. dhəjji, <i>rag</i> | əcchi, <i>good (f.)</i> |
| 12. pəhwɛɛna, <i>to reach</i> | poɛɛhna, <i>to wipe</i> |

PRACTICE 8

(Necessary for Urdu only.)

A. Consonants: xə, ɣə, qə.

These consonants occur only in loan words of Arabic origin, most of which reached Hindustani through Persian. Though they are really foreign to the typical Indian consonant system as shown in Table I, they are used by more than fifty million Pakistanis and Indians, and are essential for a good pronunciation of northern Urdu. For Hindustani as a lingua franca they are not really necessary, and most Indians substitute **kh** for **x**, **g** for **ɣ**, and **k** for **q**.

x.

This is sometimes described as the "ch"-sound of *loch*, or the "ach"-sound of German. It is similar to these, but further back and more "scrapy".

ɣ.

Though this is pronounced slightly further back than **x**, it may be treated as the voiced counterpart of **x**. It is similar to the fricative or "rubbing" pronunciation of the "g" in *Wagen* by some Germans, or to the intervocalic "g" of Spanish. It is further back than the "back r" of German *waren* or French *aurons*, but it must *not* be rolled or trilled.

q.

A good nonsense word in which to practise this sound is **aqqa**, with a back kind of "a" sound. Keep the mouth fairly wide open, that is, with the lower jaw well down, and make the furthest back "k" sound possible. The back of the tongue has to close the arches or fauces at the

back of the mouth, including contact with the uvula. To make this easier, it is necessary to squeeze the sides of the throat nearer together to narrow the opening which has to be stopped by the back of the tongue.

- | | |
|--------------------------------|-------------------------------------|
| 1. xət, <i>letter</i> | 13. bay, <i>garden</i> |
| 2. xwʃ, <i>happy</i> | 14. daroyə, <i>police inspector</i> |
| 3. xydmət, <i>service</i> | 15. məyryb, <i>west</i> |
| 4. xubsurət, <i>beautiful</i> | 16. xwdyərəz, <i>selfish</i> |
| 5. əxbar, <i>newspaper</i> | 17. qwli, <i>coolie</i> |
| 6. tarix, <i>date</i> | 18. qysmət, <i>luck</i> |
| 7. səxi, <i>charitable</i> | 19. qərib, <i>near</i> |
| 8. dərxašt, <i>application</i> | 20. qələm, <i>pen</i> |
| 9. ɣalyb, <i>triumphant</i> | 21. fəqir, <i>beggar</i> |
| 10. ɣərib, <i>poor</i> | 22. yəqin, <i>certainly</i> |
| 11. ɣwssə, <i>anger</i> | 23. nwwqsan, <i>loss</i> |
| 12. ɣalybən, <i>perhaps</i> | 24. fərq, <i>difference</i> |

B. Phrases:

- | | |
|---|--|
| 1. qwli bəɾa səxt kam kərte həyɟ. | <i>Coolies do very heavy work.</i> |
| 2. mahigir qyssə kəh rəha tha. | <i>The fisherman was telling a story.</i> |
| 3. voh xət pəɾh rəha həy. | <i>He is reading a letter.</i> |
| 4. yeh ek ɣərib əwrət həy. | <i>She is a poor woman.</i> |
| 5. voh ɣalybən kamyab hoga. | <i>Perhaps he will be successful.</i> |
| 6. yeh zəruri kayəzəŋ meŋ nətthi kər do. | <i>Clip it together with the important papers.</i> |
| 7. yeh xət meri prayvət fayl meŋ ləga do. | <i>File this letter in my private file.</i> |

C. Differentiation:

- | | |
|---------------------------|--------------------------|
| 1. khari, <i>brackish</i> | xar, <i>thorn</i> |
| 2. xal, <i>mole</i> | khal, <i>skin</i> |
| 3. khana, <i>food</i> | xanə, <i>house</i> |
| 4. ghol, <i>mix (vb.)</i> | ɣol, <i>crowd</i> |
| 5. ɣwɪrə, <i>pride</i> | ghoɾa, <i>horse</i> |
| 6. gali, <i>abuse</i> | ɣalyb, <i>triumphant</i> |

7. koli, <i>embrace</i>	qwli, <i>coolie</i>
8. qamət, <i>stature</i>	kəmənd, <i>noose</i>
9. kwmhar, <i>potter</i>	qəmis, <i>shirt</i>
10. qərz, <i>loan</i>	ʃərəz, <i>purpose</i>
11. xwlus, <i>sincerity</i>	qwsur, <i>fault</i>
12. hwqqə, <i>hookah</i>	pəkka, <i>ripe</i>

THE ACCENT

Englishmen cannot fail to notice the effect of Indian languages on the English spoken by most Indians, especially in the matter of accent. The effect of the strong stress accent of the Englishman on his Hindustani, coupled with his usual pronunciation howlers, is incredible distortion of the language.

Hindustani ordinarily moves evenly within a narrower range of intonation than English and without strong stresses. The prominence of Hindustani syllables in the sentence seems to be partly due to a slight increase of force coupled with a change in the direction of intonation which may be up or down, but which is usually down followed by a rise, somewhat like Welsh.

A rough idea of the intonation of a simple phrase may be indicated by the following arrangement of syllables:

voh 'ja rə ha
 həy.

He go "stayed" (*m.*) is.
i.e. *He is going.*

Notice the relative pitches of the prominent syllable **ja-**, and one of the weakest syllables **-ha**. It is almost the antithesis of an English pattern with a stress on the first syllable of *going*. To assist students to observe the intonation patterns for themselves, the following short graphic representation is given as an individual example of one good style.

A GRAPHIC REPRESENTATION OF HINDUSTANI INTONATION

(One mark per syllable.)

əmjəd sahəb, ap se mylie. yeh mere dost həyŋ, rəjīd əhməd.

u se mylkər bəhwt xwft hui. ap pəhlyli dəfa dylī ae həyŋ?

nəhiŋ. dəs sal pəhyle bhi məyŋ yəhaŋ aya tha. məgər ys ərsə meŋ

dylī kafi bədal cwkt həy. jī haŋ. ap ka dəwlatxana kəhaŋ həy?

məra vətən lahawr həy. kya ap kəbhi vəhaŋ ʔ gəe həyŋ?

jī ● haŋ. ek zəmana hua jəb məyŋ vəhaŋ gəya tha.

THE PERSI-ARABIC OR URDU ALPHABET

Name		Detached form	Final	Medial	Initial
elyf	a, etc.	ا	ا	ا	ا
be	b	ب	ب	ب	ب
pe	p	پ	پ	پ	پ
te	t	ت	ت	ت	ت
te	t	ث	ث	ث	ث
ee	s	ع	ع	ع	ع
jim	j	ج	ج	ج	ج
ce	c	چ	چ	چ	چ
he	h	ح	ح	ح	ح
xe	x	خ	خ	خ	خ
dal	d	د	د	د	د
qal	q	ذ	ذ	ذ	ذ
Name		Detached form	Final	Medial	Initial
zal	z	ز	ز	ز	ز
re	r	ر	ر	ر	ر
te	t	ژ	ژ	ژ	ژ
ze	z	ز	ز	ز	ز
3e	3	ز	ز	ز	ز
sin	s	س	س	س	س
jin	j	ش	ش	ش	ش
aved	s	ص	ص	ص	ص
zvad	z	ض	ض	ض	ض
toe	t	ط	ط	ط	ط
soe	z	ظ	ظ	ظ	ظ
ayn	-	ء	ء	ء	ء
Name		Detached form	Final	Medial	Initial
elyf	a, etc.	آ	آ	آ	آ
be	b	ب	ب	ب	ب
pe	p	پ	پ	پ	پ
te	t	ت	ت	ت	ت
te	t	ث	ث	ث	ث
ee	s	ع	ع	ع	ع
jim	j	ج	ج	ج	ج
ce	c	چ	چ	چ	چ
he	h	ح	ح	ح	ح
xe	x	خ	خ	خ	خ
dal	d	د	د	د	د
qal	q	ذ	ذ	ذ	ذ
Name		Detached form	Final	Medial	Initial
zeyn	y, etc.	زین	زین	زین	زین
he	h	ه	ه	ه	ه
vao	v	و	و	و	و
nun	n	ن	ن	ن	ن
mim	m	م	م	م	م
lam	l	ل	ل	ل	ل
gar	g	گ	گ	گ	گ
kaf	k	ک	ک	ک	ک
qaf	q	ق	ق	ق	ق
fe	f	ف	ف	ف	ف
zeyn	y	زین	زین	زین	زین

The following are alternative forms for **sin** and **fin**:

Cursive Forms

Name	Detached form	Final	Medial	Initial
sin	س	س	س	س
fin	ش	ش	ث	ث

“te” and “toe”, “se”, “sin” and “svad”, “ze”, “zoe” and “zvad” are not differentiated in pronunciation. “ze”, “zoe”, “zvad” and “ze” are often pronounced like “jim”. The five unnecessary letters are partly responsible for the foreigner’s failure to distinguish “te” and “te”, which is a cardinal error.

Vowels are as follows : (*reading from right to left*) :

mul mwl ml myl mal mel

مُول مَوْل مِل مِل مَال مَل

mowlv1 mol mayl mel

مولوی مول مِل مِل

‘əyn

The letter ‘əyn in the Urdu script is not realized as a consonant in any form of spoken Hindustani. Syllables in which ‘əyn occurs in Urdu spelling are pronounced with the vowels a, ə or e, according to derivation and structure, and are so represented in the romanized spelling. See footnote on p. 152, and various examples on pp. 4-6, 12, 14, 155, 259, 274, 276, 298, 302, 309. It will be noticed that some words have more than one romanized form, e.g., **dəfə** and **dəfa**, **mwamylə** and **mamlə**, **mwaf** and **maf**.

THE DEVANAGARI OR HINDI ALPHABET

(Cf. Table I)

ka क	ca च	ta ट	tea त	pa प
kha ख	cha छ	tha ठ	the थ	pha फ
ga ग	ja ज	da ड	da द	ba ब
gha घ	jha झ	dha ढ	dha ध	bha भ
			na न	ma म
xa (kha) ख़	ja य		na स	ja ष
ya (ga) ग़	[3a]		za ज़	
		ra ड़	ra र	
qa (ka) क़		rha ढ़		
ha ह	ya य		la ल	va व

1. Vowel Syllables:

..	a	y	i	w	u	o	aw	ay	oh
अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
अः									

Consonant-vowel Syllables:

ka	ka	ky	ki	kw	ku	ke
क	का	कि	की	कुं	कू	के
	kaw	ko	kow	kay	koh	
	कै	को	कौ	कं	क	

Similarly throughout the syllabary.

GRAMMAR

NOUNS

It will be sufficient at first if the beginner learns one case in addition to the nominative—viz., the oblique or postpositional, which is used with all postpositions. The vocative can be learnt a little later.

Nouns have two declensions and three cases. The cases are : (a) nominative, (b) oblique, postpositional or locative, and (c) vocative. See Notes on Cases, p. 8.

FIRST DECLENSION

This contains a few masculine nouns ending in **-a**, all masculine nouns not ending in **-a**, and all feminine nouns whatever their ending. All these nouns are indeclinable in their singular. In the plural they are declined alike, except in the nominative, which is formed in three ways, as follows :—

- | | | |
|--|-------------------|---|
| (i) Masculine nouns | nominative plural | no change |
| (ii) Feminine nouns
ending in -i | nominative plural | add -aŋ (or -eŋ
in conversation) |
| iii) Other feminine
nouns | nominative plural | add -eŋ |

Examples :—

- (i) Masculine nouns ending in **-a** or **-ə**.

	<i>Singular</i>	<i>Plural</i>
Nominative :	raja	raja
Oblique :	raja	rajaonŋ
Vocative :	raja	rajao

	<i>Singular</i>	<i>Plural</i>
Nominative :	dhobi, washerman	dhobi
Oblique :	dhobi	dhobion
(Vocative :	dhobi	dhobio)

So :—

ghər, house : ghər, ghəron (ghəro)

bycchu, scorpion : bycchu, bycchuon (bycchuo)

(ii) Feminine nouns ending in **-i**.

Nominative : bətti, lamp bəttian (or bəttien in conversation)

Oblique : bətti bəttion

(Vocative : bətti bəttio)

Note that **dhobi** and **bətti**, though both ending in **-i**, differ in the nominative plural because one is masculine, and the other feminine.

In speaking, but not in writing, feminine nouns in **-i** very often make their plural in **-en**, as **lərki**, **lərkien**.

Feminine nouns in **-ia** make their plural as if the singular ended in **-i** :—

cyria, sparrow, little bird ; plural : cyrian, cyrion
(voc. : cyrio)

(iii) Other feminine nouns.

	<i>Singular</i>	<i>Plural</i>
Nominative :	mez, table	mezen
Oblique :	mez	mezon
Vocative :	mez	mezo

So :—

mala, f., necklace : malaen, malaon (malao)

jhaṛu, f., broom : jhaṛuen, jhaṛuon (jhaṛuo)

Note once more that all nouns of this declension are *identical in declension* except in the nominative plural.

Urdu speakers dislike declining nouns ending in **-ao**, **-aon**, **-ae** or **-aen**, sometimes even those ending in **-o**, and adopt various devices to avoid doing so.

gaon, m., village ; **paon**, m., foot ; **daon**, m., trick primarily in wrestling, are kept unchanged.

bhao, *m.*, rate, price, is confined to the singular; **ghao**, *m.*, wound, makes plural oblique **ghaon**, but is often replaced by **zəxm**, *m.*, plural oblique **zəxmon**.

For **nao**, *f.*, boat, the plural forms **naven**, **navon**, may be heard occasionally under Hindi influence, but in Urdu **nao** is used even in the plural nominative. More often **kyfti**, also meaning boat, is substituted for it.

For **gae**, cow, the forms **gaen** or **gayen** and **gayon** would be correct according to rule, but as far as possible they are avoided. Sometimes they say **gae bəyl**, cows and bulls, etc., to avoid saying **gaen**.

rae, *f.*, opinion, is always kept singular.

foto, *m.* (English photo), photograph, is either kept unchanged or altered to **foto**, which may easily be declined; oblique plural, **fotoon**.

studio is not declined.

Under the First Declension, masculine nouns, come the following :—

A. Some nouns ending in **-a** or **-ə**.

(a) Words denoting relatives of a generation older than one's own.

əbba, father	məwsa, mother's sister's
bəpdada, <i>m.pl.</i> ancestor	husband
cəca, father's younger	nana, mother's father
brother	pərdada, dada's father
dada, father's father	a; t, dada's father
kaka, father's elder brother	p r nana, nana's father
lala, father, etc. (Hindu	phwppa, phupa, phupha.
word)	father's sister's husband
mama (mamun), mother's	taya, father's elder brother
brother	

Exception : **swsra**, father-in-law; oblique, **swsre**.

To these must be added **aka**, elder brother; **bhəiya**, respectful word for brother; **ləgaka**, *m.* or *fem.* person of combative disposition.

TEACH YOURSELF HINDUSTANI

(b)

xwda, God	baba, bava, old or holy man
mwlla, Muslim priest	raja, rajə, king
məwlana, learned Muham-	rana, kind of rajah
madan	hymalia, the Himalayas
dərya, river	xəlifa, xəlifə,* vice-regent,
gyrja, church (building,	title given to barber, tailor
service)	

Examples :—

cəca :	plural, cəca, cəcaəŋ (cəcao)
dərya :	„ dərya, dəryaəŋ (dəryao)
xəlifa :	„ xəlifa, xəlifaəŋ (xəlifao)

bapdada, ancestors, usually does not decline at all, but occasionally it is like **dada**, making **bapdadaəŋ**, etc.

B. **xansamaŋ**, cook, steward, has all singular and nominative plural **xansamaŋ**; oblique plural, **xansamaəŋ** (vocative plural, **xansamao**).

C. Nouns ending in **-go**, **-jo**, such as **yəzəlgo**, writer of ghazals (lyrics); **əybjo**, over-critical; **jəŋgjo**, bellicose, insert **y** before **əŋ** or **o** of the plural oblique or vocative, as **yəzəlgoyəŋ**.

iii (a) Feminine nouns ending in **-ə** change **-ə** to **-a** and add **əŋ** in the nominative plural :—

faxtə, dove, plural **faxtaəŋ**; **xalə**, mother's sister, **xalaəŋ**; **dəfə**, a time, a section in a book, **dəfaəŋ**.

Arabic feminines ending in **-ə**, not often found in the plural, are declined in the same way. Such are :—

valdə, mother; **fatyhə**, first *sura* in the Quran (sometimes masculine); **məlkə**, queen.

(b) The suffix **-sahybə**, lady, never used alone, takes

* *xəlifa* is a word of Arabic origin and is feminine in form, but is masculine in use.

the Persian plural *-sahyban*. In actual use the word is almost always **sahəb**. Thus the poet *Anis* speaks of **valydeh sahəb**, a mother.

- (c) Feminine nouns in **-a** ('**ə**', i.e. *əyn*, see p. 6) usually change **-a** to **-eŋ** in the plural :—
vəza, fashion, etc., vəzeŋ.

bhəi, probably shortened from **bhai**, is used only in the vocative singular. It differs in meaning from **bhai**, which means brother, cousin, man of the same profession or race, etc. In the vocative it has a suggestion of respect; it would not be used by a master in speaking to a servant, but it is occasionally used to a sister, and very rarely even to a wife.

bhai is just as freely addressed to a woman as to a man. It means "my good fellow", "my good man", "my good woman". It is very commonly used in addressing a wife or any girl. It implies familiarity, not respect, and therefore would not be employed in speaking to a superior. A wife does not call her husband **bhai**, for by supposition he is her superior. An English lady who knew Urdu well would rightly speak to her servants as **bhai**, and they would not even notice that she had done so.

SECOND DECLENSION

Almost all masculine nouns ending in **-a** or **-ə**. There are no feminine nouns in this declension.

	<i>Singular</i>	<i>Plural</i>
Nominative :	bakra, goat	bəkre
Oblique :	bəkre	bəkron
(Vocative :	bəkre	bəkro)

The ending **-əh** in Urdu script of some Arabic and Persian words is pronounced **-ə**. The spelling **-əh** is not usual in Roman, for the **h** is silent. As the short vowels written **ə**, **y**, **w** in Roman are rarely written at all in Urdu, **bəndəh** is in Urdu written simply 'bndh'. The oblique singular, vocative singular, and even the nomin-

ative plural are in Urdu script sometimes written exactly like the nominative singular, but never pronounced the same, for they change the ending **-əh** to **-e**.

* Something similar holds of the words in the next section, those which end in **-a** (**-ə'**, i.e. 'əyn, see *supra*, p. xxxix), such as **məwqa**. The oblique singular, vocative singular and nominative plural of **məwqa** are **məwqe**. When the short vowel of the second syllable in Urdu script is omitted, there is no difference in writing between the nominative singular and these cases. In Roman, however, they are written **məwqe**, and the nominative singular **məwqa**.

[See also **məzbəh**, p. 7.]

Nouns in **-a** often have a feminine form in **-i**; as **bakra**, he-goat; **bakri**, she-goat. Those in **-ə** sometimes have a similar form, as **bəccə**, male young one; **bəcci**, female; **bəndə**, servant (of God), your servant (ceremonious); feminine: **bəndi**; another form, **bandi**, means maid-servant.

Most masculine nouns in **-a** with final 'əyn in Urdu script (i.e. **ə'**) belong to this declension. The commonest are :—

məwqa, opportunity	məwza, town
nəfa, profit	mwrəbba, square
zyla, small section of the country, part of a 'təhsil'	bwrqa, dress covering woman from head to foot
mətbə, printing press	mysra, line of verse

The last syllable of these is pronounced **-a**, as **məwqa**, **zyla**, etc., and they are declined accordingly. The 'əyn must be inserted in writing the Urdu script. In Urdu script the nominative and oblique singular are the same, the short vowel of the second syllable not being written, but in Roman the oblique is **məwqe**.

məwqa, məwqe: məwqəj (məwqə)

mwtalea, reading, study, is often pronounced and declined as if it were **mwtala**. Otherwise it is as follows :—

mwtalea, mwtale

Actually the plural does not occur:—

vagia, event, occurrence, has vage, vageoŋ (vageo)

A noun ending in **-aŋ** is declined like one in **-a**, except that the final vowel is nasal, thus:—

kuaŋ, a well; kueŋ, kuon (kuoŋ)

Similar are **dhuaŋ**, smoke; **ruaŋ**, small hair on body.

məzbəh (pronounced **məzba**), place of sacrifice. As spoken this word is declined like **bəkrā**—viz., **məzba**, **məzbe**, **məzboŋ**, **məzbo**. In Urdu script the nominative and oblique singular are alike.

rwpiā, rwpāya, rupee; rwpæc, rwpəŋŋ
kyrayə, rent, fare; kyrae, kyrayon

When nouns of this declension are compounded with the Persian endings **-ban**, **-dar**, **-baz**, or **-var**, or, in the case of proper names, have the word **fah**, **xan**, or **lal** added to them, they are put into the oblique singular, as:—

thekedar, contractor	thəttebaz, jester
gəlleban, shepherd	sylysylevar, in order
ryftedar, relative	

We also get **nygehban** (as well as **nygəhban**), although **nygah** is feminine and belongs to the first declension.

Proper names:—

buŋe fah, swbe x: n, pyare lal

Some Persian and Arabic nouns ending in **-a** belong to the first declension (see pp. 4, 5). The following common ones, however, belong to the second. They are masculine.

təmafa, an entertain- ment	majra, remarkable event, wonder
məsala, ingredients	nəfa, intoxication
dava, claim	mwsəlla, prayer-mat
mwjra, payment on account, salutation, dance	

mane, *m.pl.*, meaning or meanings. It is plural even when it means one meaning :—

ys ke ek mane yeh hāyṅ	this is one meaning of it
do mane	two meanings
yn manōṅ meṅ	with this meaning, with these meanings

NOTES ON CASES

Accusative

The idea of the accusative is expressed in Urdu by either (a) the nominative, or (b) the oblique case with **ko** (to or for), or with some other postposition. **ko** is used when the noun or pronoun is thought of as definite. It is always necessary with names of persons, with first and second personal pronouns, and also with third personal pronouns when they refer to animate beings. With inanimate or unimportant things **ko** often has the effect of English "the", as :—

bylli dekhi, saw a cat* bylli ko dekha, saw the cat

Oblique or Postpositional

This is used with all postpositions.

Locative or Instrumental

This case has the same form as the oblique or postpositional, and therefore has not been given in the declensions above. It is used without postpositions; if a postposition occurs, the case is called not locative or instrumental, but oblique or postpositional. The locative or instrumental case is used :—

- (a) to express *at* or *in* or *to* a place,
- (b) in time phrases,
- (c) as an instrumental case to show means or cause or instrument.

* See p. 52.

Very often the oblique or postpositional case with a postposition may be substituted for it.

Examples of Locative or Instrumental Case :—

voh syalkoṭ rəhta həy	he lives in Sialkot
voh gəwjanvəle gəya	he went to Gujranwala
mere ghər aya	he came to my house
dyn rat	night and day, continuously
ek həje	at one o'clock
məngəl ke dyn	on Tuesday

Along with these should be given examples of an old locative, or perhaps oblique, case in **-oṅ** :—

twm dudhoṅ nəhao	bathe in milk, i.e., may you prosper !
həzarəṅ mən pani pəṛa	rain fell to the amount of thousands of maunds of water
səykṛəṅ admi khəṛe the	hundreds of men were standing (men to the number of hundreds)
məyṅ bhukhoṅ mər rəha huṅ	I am dying of hunger

Nouns referring to a single person are often made plural out of respect. They are always plural when connected with **twm** or **ap**, ਤੂੰ, either expressed or understood. But the form of the noun remains singular except in the nominative of second declension nouns. The form for the oblique and the vocative remains singular.

twm bəcə ho	you are a child, or you are children
ap ke sahəbzade vəhaṅ the	your son was there, or your sons were there
ap ke sahəbzade ne kəha	your son said. This could not be sahəbzadoṅ , for that would mean "sons"
ap ki sahəbzadi kəhti həyṅ	your daughter says
ap ki sahəbzadiāṅ kəhti həyṅ	your daughters say

əy ləʃke, kya kər rəhe ho boy, what are you doing?
əy ləʃko boys!

• Words denoting pairs of things, such as scissors, spectacles, are in most cases singular in Urdu.

qəyñci, *f.*, scissors əynək, *f.*, spectacles

Also all words for trousers, as : **paejamə**, *m.*, and **pətlun**, *f.* Exceptions to the rule are **dəstanə**, *m.*, glove; **dəstane**, gloves; **həthkəʃi**, *f.*, handcuff; **həthkəʃian**, handcuffs; also words for socks.

GENDER

Urdu has two genders, masculine and feminine. Though for many nouns it is impossible to give any rule that will help in determining their gender, for many others useful rules can be given.

Preliminary Rule which must be Regarded as Over-riding all other Rules :

All nouns which mean males are masculine and those meaning females are feminine. To this there is no real exception. The following peculiarities should be noted :—

qəbilə, *m.*, family, and **ghər**, *m.*, house, family, are sometimes incorrectly used for “wife”. They are always masculine.

əsami, *f.*, vacancy, tenant. (When meaning “tenant” is sometimes masculine.)

səvari, *f.*, riding; also means passenger in train, ship, carriage, etc.

sərkār, *f.*, government. When it means “his honour” or “your honour” (to a man) it is masculine, but for “her honour” or “your honour” (woman) is feminine.

polis, **pwlis**, *f.*, the police as a body.

rəiyət, *f.*, plural: **ryaya**, subject, tenant.

məvəyfi, *f.*, cattle.

Few words denoting animals have both masculine and

feminine forms in ordinary use. Most have only one. Thus we have :—

Masculine :—

pəryndə, bird	cita, cheetah
wllu, owl	dəryndə, ravenous beast
kəwva, crow	həyvan, beast
wqab, eagle	bheṛia, wolf (feminine very rare)
	teṇḍva, panther, leopard (feminine rare)
	bhalu, bear

Feminine :—

cyṛia, little bird	lomṛi, fox
cil, kite	məchli, fish
məyna, starling	məkkhi, fly
mwnia, amadavat	gyləhri, squirrel
bəṭer, quail	koel, 'koel' (kind of cuckoo)
fəxtə, dove	

Note :—

cuha, m., rat, has feminine **cuhia, cuhi**, which means mouse, not rat.

MASCULINE NOUNS

1. Nearly all nouns ending in **-a** or **-ə** are masculine.

Exceptions :—

Arabic nouns : most Arabic abstract nouns in **-a** are feminine, as :—

xəta, fault	dwa, prayer
bəla, calamity	fyfa, fəfa, healing
kimia, chemistry	

and six more mentioned lower down under Arabic infinitives.

Also some which are not abstract :—

dwnya, world	dəva (also dəvai), medicine
həva, air	yyza, food

2. Practically every Arabic noun ending in **-ə**, i.e., **-ə** with "silent **h**" (see p. 5), is masculine; e.g. **mwamlə**, transaction, etc.

Exceptions :—

təwbə, *f.*, repentance

dəfə, *f.*, a time, as in "three times", section of a book

mərtəbə, *f.*, a time, as in "three times".

A few Persian words common in Urdu are feminine. Only the following are worth nothing :—

səza, *f.*, punishment

dəya, *f.*, deceit

pərva, *f.*, caring

kərvansəra, inn

A few Sanskrit words common in Urdu are feminine. Only the following are worth noting :—

ghəṭa, black cloud

mala, necklace

pūja, worship

səbha, assembly

jəṭa, matted hair

sitla, smallpox

dəya, mercy, pity

kyrpa, mercy, kindness

A few common nouns in **-a** are feminine :—

Birds

məyna, *f.*, starling

mwnia, *f.*, female of small

cyṛia, *f.*, sparrow, little bird

bird

jama, *f.*, pied robin

Geographical Names

gənga, *f.*, the Ganges

jəmna, *f.*, the Jumna

əjodhia, *f.*, name of a town

lonka, *f.*, Ceylon

Others are :—

gwṛia, *f.*, doll

pwṛia, *f.*, folded paper for

pəchva, *f.*, west wind

powder

əngia, *f.*, bodice

pwrva, *f.*, east wind

janghia, *f.*, drawers

Of nouns in **-ə**, as distinguished from **-a**, hardly any are feminine apart from those which denote females. We have

already noted *təwbə*, *f.*, repentance; *dəfə*, *f.*, a time or section of a book; and *mərtəbə*, a time.

Words denoting females are :—

xalə, *f.*, aunt

faxtə, *f.*, female dove

zəccə, *f.*, woman who has recently borne a child

madə, *f.*, a female

bərrə, *m.*, lamb, can be feminine if *madə*, female, is added.

-ə is a feminine ending in some Arabic nouns used in Urdu, as *məlkə*, queen, *valdə*, mother (see pp. 4, 5).

3. Nouns in -ao :—

bənao, *m.*, making, etc. *bhao*, *m.*, price

Almost all are abstract.

Exception :—

nao, *f.*, boat

4. Nouns in -pən :—

bəpən, *m.*, childhood

All are abstract. No exceptions.

5. Arabic infinitives of the forms IV to VIII, and X are almost all masculine. The following are the details. The exceptions given are all that need be learnt except by advanced students. Urdu has about 950 nouns of these forms, of which about 620 are masculine and 330 feminine.

All ending in -i are feminine.

All ending in -ət are feminine.

All ending in -ə (but not -a) are masculine.

Form IV *yqtal*; about 130 words, excluding those in -ət and -ə.

They are masculine, with four common exceptions :—

yslah, *f.*, correction *iza*, *f.*, pain

ymdad, *f.*, help *ynfa*, *f.*, literary composition

Form V *təqəttwl* (in this form the second radical letter of

the Arabic is doubled); about 173 words, plus fourteen ending in **-i** which are feminine. They are masculine, except three rather common ones :—

təvəjjwh, *f.*, attention təvəqqw, *f.*, hope
təmənnə, *f.*, desire

Form VI **təqatwl**; sixty-six words, excluding twelve in **-i** and three in **-ə**. The sixty-six are all masculine except one :—

tənaswb, *m.*, proportion
təvazw, *f.*, politeness

Form VII **ynqytal**; thirty-five words, all masculine.

Form VIII **yqytal**; 130 words, all masculine, with ten exceptions, of which seven are common, viz. :—

ybtyda, *f.*, beginning yltyja, *f.*, petition
yntyha, *f.*, end yttyla, *f.*, announcement
ehtyaj, *f.*, need ehtyat, *f.*, care
ystylah, *f.*, conventional
usage in literature

Form X **ystyqtal**; sixty-eight words, all masculine with four exceptions, two of them common, viz. :—

ystedad, *f.*, capacity, ability ystyda, *f.*, request

Words of the type **mwfaylət**, **mwfaylə**; these all end in either **-ə** and are masculine, or in **-ət** and are feminine.

mwhasrə, *m.*, besieging mwhafyzət, *f.*, protection

mamlə, *m.*, affair, etc., omits the first and third vowels of the Arabic word, and thus has two syllables instead of four.

FEMININE NOUNS

1. Nouns ending in **-i**. The only exceptions to be noted are

- (a) The every-day words **pani**, *m.*, water; **ji**, *m.*, heart, etc.; **ghi**, *m.*, a kind of oily butter; **moti**, *m.*, pearl; **dəhi**, *m.*, curds.

- (b) Names of months : **jənvəri**, January ; **jwłai**, July ; **fərvəri**, February ; **məy**, May.

Some people make these feminine, others again give the feminine gender to English months ending in **-i**, but the masculine gender to Persian months with the same ending.

- (c) **mazi**, *m* and *f.*, past tense (sometimes feminine) : **mwtəddi**, *m.*, transitive

Nouns of the second declension—i.e., nouns in **-a** or **-ə**, which denote animate beings—usually change **-a** to **-i** to denote the female. See under *Second Declension*, page 5.

2. Abstract nouns ending in **-ət**, as :—

yzzət, *f.*, honour hyfazət, *f.*, protection

See also under Arabic infinitives.

3. Abstract nouns ending in **-yʃ**. Most of these are Persian. No exceptions.

danyʃ, *f.*, wisdom malyʃ, *f.*, rubbing

4. Abstract nouns ending in **-həʃ** and **-vəʃ**. No exceptions.

ghəbrahəʃ, *f.*, distress, bənavəʃ, *f.*, making
perturbation

5. Most nouns ending in **-ah**. For **-gah**, see next paragraph. Two common exceptions :—

gwnah, *m.*, sin nykah, *m.*, marriage ceremony

Between thirty and forty nouns end in **-gah**, place ; all are feminine except :—

qybləgah, *m.*, ceremonious word for father
xərgah, *m.*, royal tent or palace

təmafagah, place of amusement, and **bəndərgah**, harbour, are both masculine and feminine.

6. Arabic infinitives of the form **təqtil** (form II) are all feminine except one :—

təsxir, *f.*, conquest taviz, *m.*, amulet

There are approximately 230 of these nouns. In addition there are forty nouns belonging to this form which end in either -*ət* (all feminine) or -*ə* (all masculine). See also page 13.

7. Words in -*əh* or -*eh*, with the *h* pronounced at least in deliberate speech, are nearly all feminine, as :—

jəgəh jəgeh, *f.*, place
 vəjəh vəjeh, *f.*, reason, cause
 swləh swleh, *f.*, peace

Letters of the Alphabet

There are thirty-five letters in the alphabet (see Table *supra*), of which twenty-one are feminine, viz. :—

Seventeen ending in -*e* (including *toe* and *zoe*).
 Three ending in -*l* (*dal*, *ḍal*, *zal*).
 One ending in -*o* (*vao*).

The remaining fourteen are masculine.

ADJECTIVES

Adjectives, except most of those which end in -*a*, and some which end in -*ə* (see p. 17), are indeclinable.

Almost all adjectives ending in -*a*, and some ending in -*ə*, are declined as follows :—

They end in -*a* or -*ə* before or when connected with masculine nouns in the nominative singular, or in what we may call the objective or accusative case *without ko*.

They end in -*e* for any other part of the singular and for the whole plural of masculine nouns.

They end in -*i* with any feminine noun.

uṅca mēkan, a high house	uṅce mēkan, high houses
uṅce mēkan meṅ, in a high house	uṅce mēkanəṅ pər, upon high houses

læmbi gaṛi, a long carriage	læmbi gaṛiaṅ, long carriages
læmbi gaṛi meṅ, in a long carriage	læmbi gaṛioṅ se, from long carriages

Persian and Arabic adjectives in **-a** rarely change.

Adjectives in **-ə** do not often change. These are generally Persian or Arabic.

meri maṅ əbhi zynda həy my mother is still alive

The following is a fairly full list of those which change :—

fwlanə, a certain	mānda thəkamanda),
gənda, dirty, foul	tired
xasə, pretty good, etc.	becarə, bycarə, unfortun-
kəminə, mean, base	ate, poor
sadə, plain, simple	-zadə, born of, i.e., son
divanə, mad	

The adjectival ending **-zadə**, as in **rəiszadə**, gentleman's son, is changed to **-zadi** to mean daughter. **beganə**, foreign, not one's own, and **tazə**, fresh, generally change.

jwda, separate, very rarely changes; **zəra**, a little, etc., adverb or adjective, sometimes changed in former days, but now practically never changes.

ADJECTIVES AS NOUNS

All adjectives can be used as nouns, and when so used are declined as nouns. It follows that an adjective which does not change for the feminine cannot have a feminine form when used as a noun. Thus we can have **bycari**, meaning poor woman, but we cannot have a feminine form for **bwzwrg**, elderly, etc., or **zynda**, living.

bycari ka koi ghər nəhiṅ	the poor woman has no house
həmare bwzwrgoṅ ne kəha	our elders or ancestors have said
dəwlətməndoṅ meṅ	among the rich
yəribōṅ ki roṭi	poor people's food

bwzwrġ, **ȳarib** and **dāwlatmānd** have no feminine form.

ka, of, added to nouns and pronouns, forms an adjective. Being an adjective ending in **-a**, it agrees with the following noun :—

bhaika beṭa	brother's son
ghar ki khyrkian	the house's windows
bānie ki dukanka dārvazā	the shopkeeper's shop's door
bāṭe admionka mākan	great men's house (house suitable for great men)
sukhi lākṭika dher	a heap of dry wood

ADJECTIVES AS ADVERBS

Adjectives are often used as adverbs; when so used they agree with their nouns or pronouns like adjectives. To understand the rule for agreement, note the following cases :—

voh āccha gati hāy	she sings well
āccha lykhti hāy	she writes well

In these two sentences **gati**, sing, and **lykhti**, write, have a transitive sense, and **āccha** is a kind of object, meaning "a good thing".

bāṭa, big, great, is sometimes, but not often, used as an adverb meaning "very". For "very", **bāhwt** is commoner. The four-volume Urdu dictionary, **nur ul luyāt**, under **bāṭa** or **bāṭe** gives the following instances of the meaning "very" :—

bāṭi bhari yālti	a very great error
bāṭa zyddi	very obstinate
bāṭa zalym	very tyrannical
bāṭe nek	very good or pious
bāṭe pak	very holy
etc.	

In these **bāṭa** is declined like an adjective.

Repetition of adjectives—see under Repetition of Words, pp. 130-33.

COMPARISON OF ADJECTIVES

In Urdu there are no real forms for the comparative and superlative. Comparison is expressed by the postposition **se**, than, with the ordinary form of the adjective.

kwttē-se choṭa, dog-than small, smaller than a dog
 sōb-se choṭa, all-than small, smallest of all

Sometimes **zyadā**, more ; **əwr bhi**, more still ; **kāhiṅ**, much more ; or the words **mwqabylē**, **nysbāt**, comparison, are used.

bylli zyadā (əwr bhi) syani the cat is cleverer (still
 həy cleverer)
 bāk-rē-se bākri zyadā kali the she-goat is blacker than
 həy the he-goat

Here we could say : **əwr bhi kali**, still blacker.

mali ki nysbāt sais hofyar in comparison with the gar-
 həy dener, the groom is in-
 telligent, i.e., he is more
 intelligent

mali se kāhiṅ hofyar much more intelligent than
 the gardener

hyndwstan ke mwqabylē in comparison with India,
 meṅ ynglystan bē'wt England is very small
 choṭa həy

A few Persian comparatives in **-tār**, and superlatives in **-tārīn**, are used in Urdu, but they can hardly be said to contain much idea of comparison. Thus :—

donoṅ meṅ yeh behtār həy in the two, i.e., of the two,
 this is better

Here for **behtār** we could say : **əccha**, good.

Similarly, **bəhwt behtār** means "very good", "all right". **kəmtārīn**, your insignificant servant, is used in signing letters, but not for purposes of comparison. Literally it means "least".

We do, however, sometimes find **yeh behtārīn tərīqə**

həy, this is the best method; and a few similar expressions.

Arabic comparatives, too, have lost their comparative meaning.

əfzəl, excellent

ala, exalted

NUMERALS

CARDINAL NUMBERS

1 ek	29 wnəttis	57 ətavən
2 do	30 tis	58 ətthavən
3 tin	31 ykəttis	59 wnsəth
4 car	32 bəttis	60 səth
5 paŋc	33 tetis, teŋtis	61 yksəth
6 che, chəy	34 cəwŋtis	62 basəth
7 sat	35 pəyŋtis	63 tresəth
8 aṭh	36 chəttis	64 cəwsəth,
9 nəw	37 səyŋtis	cəwŋsəth
10 dəs	38 ərtis	65 pəyŋsəth
11 gyarə	39 wntalis	66 cheasəth
12 barə	40 calis	67 sərsoth
13 terə	41 yktalis	68 ərsəth
14 cəwdə	42 bealis	69 wnhəttər
15 pəndrə	43 tetalis, teŋtalis	70 səttər
16 solə	44 cəwalis	71 ykhəttər
17 sətrə	45 pəyŋtalis	72 bəhəttər
18 əttharə	46 chealis	73 tyhəttər
19 wnnis	47 səyŋtalis	74 cəwhəttər
20 bis	48 ərtalis	75 pəchəttər
21 ykkis	49 wncas	76 chyhəttər
22 bais	50 pəcas	77 səthəttər
23 teis	51 ykyavən	78 əthəttər
24 cəwbis	52 bavən	79 wnasi
25 pəccis	53 trepən	80 əssi
26 chəbbis	54 cəwvən	81 ykasi
27 səttais	55 pəcpən	82 beasi
28 ətthais	56 chəppən	83 tyrasi

Final ə (for əh) has an open quality somewhat like that of a.



84 cəwrasī	92 banve	99 nynnānve
85 pycasī	93 tyranve	100 səw
86 chyasi	94 cəwranve	101 ek səw ek
87 sətasi	95 pycanve	156 ek səw chəppən
88 əṭhasī	96 chyanve	125 səva səw
89 nəwasi	97 səttanve	250 ḍhai səw
90 nəvve	98 əṭṭhanve	375 pəwne car səw
91 ykanve		
1000 (ek) həzar; 100,000 (ek) lakh; 10,000,000 (ek) kəroṭ or kəroṭ		

For **səva**, **ḍhai** and **pəwne** in the above numbers, 125, 250 and 375, see below.

854,697,253 is **pycasī kəroṭ, chealis lakh, səttanve həzar, do səw trepən**.

ORDINAL NUMBERS

1st pəhyla (fem. pəhyli)	3rd tisra (fem. tisri)	5th paṇcvaṇ
2nd dusra	4th cəwtha	6th chəṭa, chəṭha

After the first six **-vaṇ** is added to the cardinal.

12th barəvaṇ	16th soləvaṇ
42nd bealisvaṇ	100th səwvaṇ

Ordinals are declined like adjectives in **-a** such as **bəṭa**; those ending in **-vaṇ** lose the final vowel nasalised.

tisri bar, the third time wnnisviṇ dəfə, the nine-
‘centh time

ek, one, is added to some numerals to express the idea of approximately, as : **bis ek**, about 20; **car ek**, about 4; **səw ek**, about 100. **do ek**, however, means “a few”.

After the first few numerals only the tens (20, 30, 40, etc.), 100, 1000, and a few others are used with **ek** in this way.

ek adh means “a very few, one here and there”.

do car and **do car dəs paṇc** mean “a few” :—

do car dəs paṇc admi jəma a few people collected
hue

I. Fractional Numbers

pawn, meaning "three-quarters", is used with weights and measures, for the time 12.45 a.m. or p.m., and with **kəroṭ** (**kəṭoṭ**), ten million. It is always singular.

pawn mil	three-quarters of a mile
pawn ser	three-quarters of a ser (ser = 2 lbs.)
pawn baje	at 12.45 a.m. or p.m.
pawn baje hay	it is 12.45 o'clock

pawne (but not **pawn**), minus a quarter, is used with all numerals from 2 to 99.

pawne car, $3\frac{3}{4}$	pawne solā ane, $15\frac{3}{4}$ annas
pawne pycasi, $84\frac{3}{4}$	

səva, plus a quarter, is used with weights and measures, with all numerals except the numeral one, and for the time 1.15 a.m. or p.m. It takes the noun in the singular.

səva mən, a maund and a quarter (maund = about 78 lbs.)
səva baje, at 1.15 səva calis, $40\frac{1}{4}$

Note that when used with **səw**, **həzar**, **lakh**, **kəroṭ**, it adds a quarter of the whole amount.

səva həzar, 1250	səva kəroṭ, 12,500,000
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ḍeṭh, one and a half, is used with weights and measures, for the time 1.30, and with the numbers **səw**, **həzar**, **lakh**, **kəroṭ**, to which it adds half the total amount.

ḍeṭh rwpia, a rupee and a half	ḍeṭh səw, 150
ḍeṭh baje, at 1.30	ḍeṭh lakh, 150,000

ḍhai, two and a half, is used in the same way as **ḍeṭh**, and with the same words, but normally takes a plural noun, whereas **ḍeṭh** takes the singular.

ḍhai gəz, $2\frac{1}{2}$ yards	ḍhai pəyse, $2\frac{1}{2}$ pice
ḍhai həzar, 2,500	ḍhai baje, at 2.30

səṭhe, plus a half, is used with all numbers from 3 to 99;

it is not used without a number. It is not used with **səw**, **həzar**, **lakh** or **kəroṛ**.

sarhe car fwṭ, 4½ ft.

sarhe sat səw, 750

sarhe tin bəje, 3.30 o'clock

sarhe tin lakh, 350,000

səykṛa, hundred, is used in two ways :—

(a) for per cent., and is then undeclined; as per hundred :—

am tin rwpəe səykṛa bykte mangoes were selling at Rs. 3
the per hundred

(b) **səykṛoṇ**, hundreds :—

səykṛoṇ admi jəma ho gəc hundreds of men collected
səykṛoṇ ghəṛe pani pəṛ gəya hundreds of gharas of water
fell on him, i.e., he was
greatly humiliated

sədi, *f.*, a Persian word, means “hundred” and is used as follows :—

(a) per cent., per hundred, in the expression : **fi sədi**.
ws ne fi sədi nəvve ko naraz he annoyed ninety out of
kəṛ dia every hundred, or ninety
per cent. of them

(b) to mean “century”, as : **bisviṇ sədi**, the 20th century.

A number of Persian and Arabic numerals are used in high-flown Urdu; it is not necessary to give them here.

The only common collective numeral noun is **koṛī**, *f.*, a score.

II. Fractional Parts

There are words for a half, a third, and a quarter, but after that the ordinal number is used with **hyssə**, *m.*, part.

adha, adh, half

pao, chəwthai, a quarter

nysf, half

pancvan hyssə, a fifth part

tyhai, a third part

chəṭa hyssə, a sixth part

bisvaṅ hyssə, a twentieth part	do tyhai, two-thirds
	tin cəwthai, three-quarters

Examples :—

pao kos, a quarter of a kos	tyhai rat, a third of the
do tyhai sytare, two-thirds of the stars	night
tin cəwthai səməndər, three-quarters of the sea	adh ser, half a ser

In all these cases the noun at the end will decide the number and gender of the verb or adjective following :—

tin cəwthai səməndər kala	three-quarters of the sea was
tha	black

Apart from actual arithmetical terminology, fractions more complicated than these can be expressed as follows :—

paṅc meṅ se tin hyssə	three parts out of five;
	three-fifths
nynnanve meṅ se pycasi	eighty-five parts out of
hyssə	ninety-nine

III. "Times "

"Times", as in so many times, or as the size of anything, is expressed by **gwna**; *feminine*, **gwni**.

dwgwna, duna, dogwna	twice the size of, etc.
tygwna, tin gwna	three times the size of, etc.
cəwgwna, car gwna	four times the size of, etc.

After that the ordinary cardinal numbers are used, as :—

pəcas gwna	fifty times the size of
səw gwna	100 times the size of, or as much as
yeh bəṛi kytab ws choṭi	this big book is eight times
se aṭh gwni bhari həy	as heavy as that little one

do cənd (indeclinable) is the Persian for **dogwna**, and is fairly common in Urdu.

IV. "Time" or "Times"

"Time" or "times", in statements of frequency, is expressed by **dəfə**, *f.*; **bar**, *f.*; and **mærtəbə**, *f.* The noun, is always singular.

pəhyli mærtəbə (or dəfə)	the first time
do mærtəbə (or dəfə)	twice
ek dəfə	once, once upon a time
tin bar	three times
kytni dəfə	how often?
əb ki dəfə	(now's the time), this time

dəfə is the commonest of these words.

V. Single, Double, Threefold and Fourfold

Single, double, threefold, fourfold, for garments, cloth, strands in a rope or in twine, also of words or sentences said singly or repeated, are expressed by:—

ykəhra; <i>f.</i> , ykəhri,	single
dohra; <i>f.</i> , dohri	double
tehra; <i>f.</i> , tehri	threefold
cəwhra; <i>f.</i> , cəwhri	fourfold

Higher numbers are not ordinarily used.

The word **səvari**, a riding, is used with one of these words for a conveyance, such as **doli**, a dooly, or **palki**, *f.*, a palanquin, carrying one, two, three or four passengers at the time spoken of. Thus **dohri səvari** means a conveyance with two passengers.

VI. Indefinite Numerical Adjectives

See page 31.

kəi, kəi-ek, a good many,	kəy, how many?
some	thoṛe (plural of thoṛa), a
bəhwt, many	few, few
baz, some	kwch, some (<i>indecl.</i>)
səb, all	səre (plural of sara), all
kwl, the whole of, in	həi, every
totality	əwr, others
əksər, most, the majority	

kwch with singular noun is like English "some" with a singular noun. With plural nouns (usually denoting human beings), it means "some, a few".

Note: **kai admi**, a good many people; **kay admi**, how many people?

VII. Expressions like: all four, all ten, both of them, all ten of them

Expressions like: all four, all ten, both of them, all ten of them, are rendered in two ways:—

(a) By adding **-on** to the number. This occurs only with a few of the smaller numbers, as:—

tinon, all three

dason, all ten

do takes the form **donon**.

(b) By saying the number twice over, the first time in the genitive.

saw ke saw

the whole hundred

pacas ke pacas

the whole fifty

pandra ke pandra

all the fifteen

aṭh ke aṭh

the eight of them

See special note, p. 88.

PRONOUNS

The vocative, which of course occurs only in second person pronouns, is the same as the nominative. Pronouns have no special forms for the feminine.

twm kya kḥti ho

what are you (fem.) saying?

ap kahaṇ gōi thiṇ

where had you (fem.) gone?

həm, we, is sometimes treated as masculine even though referring to women. The rules are as follows:—

(a) When **həm** is used by a woman speaking of herself alone, it is masculine plural:—

həm əbhi ləwt̪ ae həỹ I have just returned

(b) If **həm** refers to several women, and a plural feminine noun is inserted, the verb is feminine :—

həm donəŋ ləŋkian̄ khel both of us girls were playing
rəhi thiŋ

(c) When there is no noun, **həm** may be either masculine or feminine. Azad, the great Urdu stylist, makes some women say :—

jəb tək həmari bat nə kəh until you say what we want,
dega, nə pylaengi we shall not give you
water

In this sentence **pylaenge** would also have been correct. In all these it makes no difference whether the word **həm** is actually expressed or not. The use of **həm** for “I” is common among old Delhi families in talking to servants and subordinates, but it should not be copied by foreigners. The student should always say **məỹ** for “I”.

With the postposition **ne**, by, some pronouns have a form differing from the ordinary oblique. For the use of **ne** see p. 49. The postposition **ka** is not normally used with pronouns of the first and second persons (see a few lines down), a possessive adjective is used instead.

Nominative :	məỹ , I	həm , we
Possessive Adjective :	mera	həmara
Ordinary Oblique :	mw̃	həm
Oblique with ne :	məỹ	həm
Nominative :	tu , thou	twm , you
Possessive Adjective :	tera	twmhara
Ordinary Oblique :	twjh	twm
Oblique with ne :	tu	twm

For **mwjh ko**, **həm ko**, **twjh ko**, **twm ko**, we may always say **mwjhe**, **həmen̄**, **twjhe**, **twmhen̄**, without **ko**. Europeans should make a habit of using these short forms constantly.

ka can be employed with **mwjh**, **həm**, **twjh**, **twm**, if a

noun, or adjective used as a noun, comes between the pronoun and **ka** :—

həm Pənjabiŋ ka dəstur	a custom of us Panjabis
mwj h bədqysmət ka həl	the condition of me, unfortunate one

mera, **həmara**, **tera**, **twmhara**, are adjectives in **-a** declined like **uŋca** and **ləmba**; see p. 16. They agree in gender and number with the thing possessed.

meri lək̤i, my girl	twmhare nəwkər, your servants
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tu, thou, is employed in prayer, in poetry, and in conversation with "little children.

twm, you, meaning either one person or more than one, is used in addressing boys and girls, servants, small shopkeepers, ordinary villagers, and other people of similar position. For people of higher rank than these **ap** is used.

ap is a respectful word for you (one or more persons). It takes its verb in the third person plural and is indeclinable. In ceremonious Urdu it often means he, she, they, the verb always being third plural.

ap kəwn həyŋ?	who are you? who are they?
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If I meet a friend with a stranger and say **ap kəwn həyŋ?** the only possible meaning is, "Who is he, your friend?" But normally it would mean, "Who are you? I do not recognize you."

ap kəb jaŋgi	when will you (feminine) go?
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An adjective related to **twm** or **ap**, or agreeing with a noun related to **twm** or **ap**, is plural, even when only one person is addressed or spoken of. Consequently adjectives in **-a** or **-ə** which change will in such cases end in **-e** when masculine and **-i** when feminine. Other adjectives do not change.

ap bəŋe bələmanəs həyŋ	you are a very worthy man
twm čəŋe ho	you are small

Both these sentences may refer to either one person or to several persons.

yeh, voh

Nominative :	yeh, this; he, she, it (all near)	yeh, these, they (near)
Ordinary Oblique	ys	yn
Oblique with ne :	ys	ynhon
Nominative :	voh, that, he, she, it (not near)	voh, those, they (not near)
Ordinary Oblique	ws	wn
Oblique with ne :	ws	wnhon

When **yeh** and **voh**, referring to inanimate things, occur as direct objects, they are often omitted; indeed, most pronouns are omitted far more frequently than in English.

məyŋ ne dekha	I saw it
phyr kya kəha?	then what did you say? (or he, or she, they say)
zəmin dekhi? nəhiŋ dekhi	have you seen the land?
	No, I have not

kəwn, jo

	<i>Singular</i>	<i>Plural</i>
Nominative :	kəwn, who?	kəwn
Ordinary Oblique :	kys	kyn
Oblique with ne :	kys	kynhon
Nominative :	jo, who, which	jo
Ordinary Oblique :	jys	jyn
Oblique with ne :	jys	jynhon

As well as **məyŋ**, **həm**, **tu**, **twm**, the singular and plural of **yeh**, **voh**, **kəwn** and **jo** have short forms for use with **ko**.

<i>Sing. Nom.</i>	<i>Obl. with ko.</i>	<i>Pl. Nom.</i>	<i>Obl. with ko.</i>
yeh	yse, ys ko	yeh	ynheŋ, yn ko
voh	wse, ws ko	voh	wnheŋ, wn ko
kəwn	kyse, kys ko	kəwn	kynheŋ, kyn ko
jo	jyse, jys ko	jo	jynheŋ, jyn ko

koi

Nominative : **koi**, some one, any one. No plural in common use. Oblique : **kysi**.

The difference between **kys**, the oblique of **kəwn**, who, and **kysi**, the oblique of **koi**, some one, any one, should be noticed :—

kysi ka, someone's

kys ka, whose?

koi is also an indeclinable adverb meaning approximately, as :—

məharaja ne koi car mən-	The Maharaja got work be-
dyroṅ ka kam fwrū kəraya	gun in about four temples

As with nouns, the nominative form of pronouns is often used for the objective, but this never happens with First and Second Personal Pronouns.

kya

kya, what? is used only in the singular. The oblique is **kahe**.

kahe ka, of what?

kahe ko, for what, why?

kahe meṅ ḍala, what did
you put it in?

kahe pər rəkkha, what did
you put it on?

kwch

kwch, something, anything, is not declined and cannot be used with a postposition. As an adjective with a plural noun it means a few :—

kwch lərke

some boys

kwch zəmindarōṅ ka bəṭa

some farmers suffered great

· nwrqsan hua

loss (lit. some farmers'
great loss became)

so

so is used only as a correlative to **jo** and cannot be followed by a postposition.

jo boega so kaṭega what he sows he will reap

əwr

əwr, other, others :—

əwroŋ ne kia	others did it
əwroŋ se mango	ask it of others

All pronouns, except **məyŋ**, **həm**, **tu**, **twm**, can be used as adjectives qualifying nouns.

A list of Indefinite Adjectives of Number was given on p. 25; the following can in conversation, but not in literature, be also pronouns :—

<i>Nominative</i>	<i>Conversational Oblique</i>
kai ek, some, a good many	—
kəi, a good many	kəioŋ
bəhwt, many	bəhwtəŋ
baz, some	baz, bazəŋ
əksər, most people	əksərəŋ (rare even in speech)
səb, all	səb, səbhəŋ

The following compound pronouns should be noted :—

<i>Nominative</i>	<i>Oblique.</i>
jo koi, whoever (very rare in nominative)	jys kysi (common in speech)
jo kwch, whatever	—
əwr kəwn, who else?	əwr kysi
əwr kwch, something else	—
kwch əwr, some more	—
səb kwch, everything	—
əwr kya, what else?	əwr kahe
əwr koi } someone else, any-	əwr kysi
koi əwr } one else	kysi əwr

The idea of no one, nothing, is expressed by adding a negative to **koi** and **kwch**.

koi nəhiṅ, no one

kwch nəhiṅ, nothing

koi koi means a few, one here and there; it is singular.

kwch kwch means some, a little; with a plural noun, a few, some.

koi nə koi, some one or other; this can be an adjective.
kwch nə kwch, something or other.

koi nə koi jəgəh

some place or other

kysi nə kysi jəgəh

in some place or other

Beginners should notice the difference between **kysi** and **kys** :

kysi comes from koi : kysi ka, some one's

kys comes from kəwn : kys ka, whose?

ap (reflexive), and **xwd**

We have seen the respectful use of **ap**. There is another use. **ap** is often reflexive, meaning self or selves, as in myself, yourselves.

məyṅ ap, I myself

həm ap, we ourselves

tu ap, thou thyself

twm ap, you yourselves

voh ap, he himself, she her-
self, it itself, they them-
selves

ləṛka ap, the boy himself

ləṛkiaṅ ap, the girls them-
selves

The form **ap ap** is not used. In this case the word **xwd** is used, **ap xwd**.

xwd means the same as **ap** (reflexive), but it is never followed by a postposition. It is always connected with the subject of the sentence, and when the subject is followed by **ne**, **xwd** follows **ne** :—

məyṅ ne xwd kəha, or məyṅ I said it myself
ne ap kəha

ap (with postpositions)

With **ko** the usual form is **əpne ap ko**; less common, **əpne ko**.

With **meŋ**; **apəs meŋ**, among ourselves, yourselves, themselves.

With other postpositions; **əpne**, as **əpne se choṭa**, smaller than himself, herself, ourselves, themselves, etc.

əpna

The word **əpna** is used for my, our, your, their, his, her, when referring to the subject of the sentence. This occurs when the possessor is the subject. It is like the Latin *suus*, but applied to all persons, both numbers and both genders.

voh əpni kytāb pəṛh rəha he is reading his book
həy

voh ws ki kytāb pəṛh rəha he is reading another person's
həy book

həm əpni kytabeŋ pəṛhwe we read our books
həyŋ

The above rule is not always strictly adhered to, thus we may have :—

məyŋ ne wse əpni bivi ko I saw him beating his wife
marte dekha

wn meŋ se kyśi ko əpni beyz- do not let any one of them
zəti nə kəraṇe do permit himself to be in-
ulted

[beyzzəti kərna, insult;

beyzzəti kərana, cause dishonour to be done, i.e., let one-
self be insulted]

In these sentences **ws ki** is changed to **əpni** because of its position. Ambiguity is possible, but the context usually prevents this.

Other examples :—

ws ke ləhje se voh ɣəyr zəban from his pronunciation he
malum hota həy appears to be a foreigner

wse əpne bæccəŋ se bat kərne let him speak to his children
do

twm əpne bæccəŋ se wse bat let him speak to your children
kərne do

The position of **wse** helps to decide the meaning here.

ws ki həkətoŋ se bədmaf by his deeds he seems to be
malum hota həy a scoundrel

voh əpni fəhadət se bədmaf (just think !) it was through
sabyt hua his own evidence that he
was proved a scoundrel

yeh kys ki pleŋəŋ həyŋ? (to a servant :) whose are
these plates?

əpni həyŋ they are ours (i.e., my
master's)

əpni jan səb ko əziz həy every one loves his own life
əpnoŋ ki mədəd hər vəqt one should always help one's
kərni cahie own people

əpna is often added to a possessive pronoun or noun for the sake of emphasis :—

yeh meri əpni kytāb həy this is my own book
voh sahəb ka əpna ghora həy that is the gentleman's own
horse

sa

The word **sa** is added to nouns, pronouns and sometimes verbs. The following are its meanings.

1. Like.

fer sa admi a man like a tiger
fer si surət a man looking like a tiger

This might also be :—

fer ki si surət appearance rather like a tiger
bərf se badəl snow-like clouds

Phrases like **fer sa janvər**, a tiger-like animal, are not used if the first noun ends in **-a** or **-ə**; thus they do not say

kwttā sa janvər ; but if the order is changed and the second noun comes first the phrase is correct, as :—

voh ghōṛa tha kwttā sa that horse was dog-like (of
the size of a dog)

In these cases **sa** agrees in gender and number with the second noun, i.e., the noun with which comparison is made.

Instead of **sa** immediately after the noun (i.e., without **ka** intervening), **jāysa** is much commoner, as :—

kwttē jāysa dog-like

The noun preceding **jāysa** is in the oblique case.

2. So to speak, as it were :—

ek nala sa bəhta tha	a stream, so to speak, was flowing
ek nēdi si bəhti thi	a river, as it were, was flow- ing
voh mər si gəi	she almost died (she, as it were, died). This means she was shocked or dis- mayed

sa agrees in number and gender with the subject.

3. When it is used with adjectives, it is hard to say what meaning, if any, it has. This explains why it is sometimes said to be intensive, having the sense of "very", and sometimes to have the opposite sense, like English -ish. In most cases it is a mere habit of speech like the "very" in the common English phrase "he's not very well". Actually it is never really intensive.

ytna sa, so much	'	behwt se, many
ytni si (f.)		
kala sa cehrə, a face, so to		
speak, black; a blackish		
face, or simply : a black		
face		

When it follows the first and second personal pronouns, the pronouns are in the ordinary oblique case :—

mwjh sa, like me

twjh sa, like thee

sa is not used with **yeh**, **voh**, **jo**, **kya** and **kwch**. Added to **kawn** it slightly changes the meaning :—

kawn

voh kawn ləṭki həy?

what girl is that? (I know nothing about her)

voh kawn si ləṭki həy?

which girl is that? (out of the girls who, I know, are in the class)

kawn is used as a pronominal adjective with nouns denoting human beings.

jawn

Added to **jawn**, an obsolete form of **jo**, it has a similar meaning :—

jawn sa caho, le jao

take away whichever you like

jawn si ghəṛi pəsənd həy,
xərid lo

whichever watch you like
(lit. is agreeable), buy

koi

koi sa is “any you like”.

PRONOMINAL ADJECTIVES

əysa, like this, this kind of

jəysa (relative), like which, which kind of

kəysa, what kind of, like what?

vəysa, like that (chiefly correlative to jəysa)

jəysi bat swnta həy, kəṛta
həy

he talks as he hears others talk [lit. what-kind-of thing he hears, that-kind he does (i.e., speaks)]

ytna, so much or many	jytna, as much or many (relative)
kytna, how much or many?	wtna, so much or many (usually correlative to jytna)

The following table of common adjectives, pronouns and adverbs should be studied :—

Near :

yeh, this	əysa, this kind of	ytna, so much or many
-----------	--------------------	-----------------------

Remote :

voh, that	vəysa, that	wtna, so much or many
-----------	-------------	-----------------------

Interrogative :

kəwn, who?	kəysa, what	kytna, how much or many?
------------	-------------	--------------------------

Relative :

jə, who	jəysa, which	jytna, as much or many
---------	--------------	------------------------

Near :

əb, now	yəhaŋ, here
---------	-------------

Remote :

təb, then	vəhaŋ, there
-----------	--------------

Interrogative :

kəb, when?	kəhaŋ, where?
------------	---------------

Relative :

jəb, when	jəhaŋ, where
-----------	--------------

təb, then, generally used in reasoning; not often of time except as correlative to jəb.

Others have been given under Indefinite Adjectives of number, see pp. 25-6 and 31. Add :—

yəyr, other, foreign	fwlana, a certain
kya, what	əwr, other, different, more

əwr

When əwr is unstressed, it means "and"; when stressed, "other, more, different", etc.

bylli əwr kwttə	a cat and a dog
yeh bylli əwr həy	this is a different cat
tin əwr	three more

əwɾoŋ ki rae	the opinion of others
əwr bhi	still more
kwch əwr do	give some more
voh to əwr mamlə tha	that was another affair or business

yəyr

yəyr qəwmeŋ	foreign nations or races
yəyr admi	a stranger

kya

kya is used only with the nominative form of a noun.

yeh kya bevwqufi həy ! what folly is this !

THE VERB

For the occasional use of **həm**, we, as masculine, even when referring to women, see p. 27, under Pronouns.

is, was

məyŋ huŋ, I am	həm həyŋ, we are
tu həy, thou art	twm ho, you are
	ap həyŋ, you are
voh həy, he, she, it is	voh həyŋ, they are

Feminine the same.

Negative :—

məyŋ . . . nəhiŋ, *or* məyŋ nəhiŋ huŋ, I am not
 tu . . . nəhiŋ, *or* tu nəhiŋ həy, thou art not
 voh . . . nəhiŋ, *or* voh nəhiŋ həy, he, she, it is not
 həm . . . nəhiŋ, *or* həm nəhiŋ həyŋ, we are not
 twm . . . nəhiŋ, *or* twm nəhiŋ ho, you are not
 ap . . . nəhiŋ, *or* ap nəhiŋ həyŋ, you are not
 'voh . . . nəhiŋ, *or* voh nəhiŋ həyŋ, they are not

The omission of **huŋ**, **həy**, etc., is explained by the fact that **nəhiŋ** itself means is, am, are not ; as well as no, not.

Example :—

tu cor həy, you are a thief	məyŋ cor nəhiŋ, I am not a thief
məyŋ tha, I was	həm the, we were
tu tha, thou wert	twm the, you were
	ap the, you were
voh tha, he, it was	voh the, they were

Feminine :—

məyŋ thi	həm thiŋ (sometimes the)
tu thi	twm thiŋ
	ap thiŋ
voh thi	voh thiŋ

Negative :—

nə or **nəhiŋ** is inserted and may not be omitted.

məyŋ nə tha or **məyŋ nəhiŋ tha** I was not

The auxiliary verbs **huŋ**, **həy**, etc., and **tha**, **thi**, etc., are quite distinct from the verb **hona**, to be or become. See note on **tha** and **hua** on p. 109.

REGULAR VERB

The conjugation of transitive and intransitive verbs differs in tenses formed from the past participle. See p. 49.

INTRANSITIVE VERB

bəcna, escape, i.e., avoid a calamity. Root **bəc**.

Infinitive, gerund or verbal noun, gerundive (future participle) :—

bəcna, to escape, escaping, etc.

Agent: **bəcnevala**, one who escapes or is about to escape.

Participles :—

Present	bəcta	escaping
	bəcta hua	escaping (more emphasis on state)
	bəcte bəcte hi	while escaping, etc., etc.

Past :	bāca	escaped
	bāca hua	escaped (more emphasis on state)

Conjunctive :—

bāckər, bācke, having escaped, escaping, though escaping, etc.

Notes on bācna

bācna, when gerund or verbal noun, belongs to the second declension, but is declined only in the singular.

bācna	an escaping
bācne ka	of escaping
bācne se	by escaping, etc.

bācna, when gerundive (sometimes future participle), is an adjective, and in agreement with nouns. It may become **bācne**, **bācni**. This use is especially common with transitive verbs; then it is passive, like the Latin gerundive.

Every infinitive may be either a gerund or a gerundive.

Agent **bācnevala**, is a second declension noun, and an adjective.

bācnevala, bācnevale, bācnevaləŋ. Fem. : bācnevali, bācnevaliəŋ, etc.

The participles **bācta** and **bāca** are adjectives in **-a** and decline :—

bācta, bācte, bācti, bācta hua, bācte hue, bācti hui.
bāca, bāce, bāci, bāca hua, bāce hue, bāci hui.

IMPERATIVE

	<i>Singular</i>	<i>Plural</i>
<i>Present</i> :—		
	(tu) bāc, escape thou	(twm) bāco, escape (you)
		(ap) bācie, escape (you)

Timeless or future :—

tu bəcna, escape thou
[some time]

twm bəcna, escape (you)
ap bəcna }
ap bəciega } [some time]

The form **bəcna** is often used in a friendly way for the present, as :—

dekhna, sahəb ji, dekhna ! take care, sahib, take care !

With **ap** the third plural of the present subjunctive is common for the imperative, as :—

ap bəceŋ you escape !

The form in **-ie** is used in two other ways: (a) as present subjunctive, and (b) as impersonal passive.

əgər ap zəra si bat pər əysa if you find fault with him so
phətkarie for a trifle
occha dekhie well, we shall see (lit. it will
be seen)

Another form not so common is **bəcio**, a present imperative with **tu**.

bəciega, a ceremonious form, is future imperative, or simple future, as :—

bəciega be pleased to escape
ap kəb jaiega when will you go ?

It does not change for the feminine.

The feminine for the whole imperative is the same as the masculine.

Negative :—

nə bəc, mət bəc ; nə bəco, mət bəco ;
nə bəcie, nə bəciega ; nə bəcio

Sometimes for the sake of emphasis the negative is put after the verb, as :—

bəco nə, bəco mət

In this case the stress is laid on **nə** and **mət**. Occasionally

nəhiṅ is used in this way, as : **ro nəhiṅ**, do not cry ; **mət** is rather brusque, and should be used sparingly. It cannot occur with respectful forms.

PRESENT INDICATIVE

I escape or am escaping

The present participle with **huṅ**, **həy**, etc.

məyṅ bəcta huṅ, I escape, or am escaping	həm bəcte həyṅ, we escape, or are escaping
tū bəcta həy, thou escapest, or art escaping	twm bəcte ho, you escape, or are escaping
	ap bəcte həyṅ, you escape, or are escaping
voh bəcta həy, he escapes, or is escaping	voh bəcte həyṅ, they escape, or are escaping

Feminine : **bəcti** throughout : **məyṅ bəcti huṅ**, etc. In the first plural the masculine is sometimes used for the feminine, **həm bəcti həyṅ** or **bəcte həyṅ**. See pp. 27-8 and 38.

Negative : **məyṅ nəhiṅ bəcta** or **məyṅ nəhiṅ bəcta huṅ**, etc. The former is commoner.

PRESENT CONTINUOUS

I am escaping at this moment

Change **bəcta** to **bəc rəha**. **rəha** comes from **rəhna**, remain.

məyṅ bəc rəha huṅ, I am escaping	həm bəc rəhe həyṅ, we are escaping
tū bəc rəha həy, thou art escaping	twm bəc rəhe ho, you are escaping
	ap bəc rəhe həyṅ, you are escaping
voh bəc rəha həy, he is escaping	voh bəc rəhe həyṅ, they are escaping

Feminine : **rəhi** instead of **rəha**, **rəhe**. In the first plural the masculine form is sometimes used. See pp. 27 and 38.

məyŋ bəc rəhi huŋ I am escaping

Negative is rare. It would occur only in phrases of special emphasis, as :—

məyŋ bəc to nəhiŋ rəha huŋ I am not *escaping*

IMPERFECT OR PAST CONTINUOUS

I was escaping

First form : present participle with **tha**.

məyŋ bəcta tha, I was escap- ing	həm bəcte the, we were escaping
tu bəcta tha, thou wert escaping	twm bəcte the, you were escaping
	ap bəcte the, you were escaping
voh bəcta tha, he was escaping	voh bəcte the. they were escaping

Feminine : **bəcti thi** in singular; **bəcti thiŋ** in plural. The first plural may sometimes be **bəcte the**. See pp. 27 and 38.

Negative : add **nə** or **nəhiŋ** :—

məyŋ nə bəcta tha or məyŋ I was not escaping
nəhiŋ bəcta tha

Second form : I was escaping at that moment.
Change **bəcta** to **bəc rəha**.

məyŋ bəc rəha tha, I was escaping	həm bəc rəhe the, we were escaping
tu bəc rəha tha, thou wert escaping	twm bəc rəhe the, you were escaping
	ap bəc rəhe the, you were escaping
voh bəc rəha tha, he was escaping	voh bəc rəhe the, they were escaping

Feminine : **bəc rəhi thi** ; plural, **bəc rəhi thiŋ**, etc.
First plural may be : **bəc rəhe the**. See pp. 27 and 38.

Negative very rare. See note on negative of present continuous on p. 43. Add **nə** or **nəhiŋ**.

məyŋ bəc to nəhiŋ rəha tha I was not *escaping*

FUTURE

I shall or will escape

məyŋ bəcunğa	həm bəcənge
tu bəcəga	twm bəcəge
	ap bəcənge
voh bəcəga	voh bəcənge

Feminine changes **-ga** to **-gi**, and **-ge** to **-gi**.

məyŋ bəcunği	ap bəcəngi
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First plural may be the same as the masculine. See pp. 27 and 38.

Negative : add **nə** or **nəhiŋ**.

məyŋ nə bəcunğa or nəhiŋ I shall or will not escape
bəcunğa

CONTINUOUS FUTURE OR PRESENT PRESUMPTIVE

I shall be escaping, no doubt he is escaping, etc.

First Form :—

məyŋ bəcta hunğa	həm bəcte honge
tu bəcta hoga	twm bəcte honge
	ap bəcte honge
voh bəcta hoga	voh bəcte honge

This tense generally expresses doubt. He will be escaping, i.e., no doubt he is escaping, I suppose he is escaping.

For **hunğa** see under **hona**, to be or become, p. 56.

Feminine : **məyŋ bəcti hunği**, **voh bəcti hogi**, etc. For the first plural, the masculine is sometimes used. See pp. 27 and 38.

Negative : insert **nə** or **nəhiŋ** before **bəcta**, etc. **voh nə bəcta hoga**, etc.

Second Form :—

Second form lays stress on escaping at the moment;
e.g. :—

məyŋ bəc rəha hunɡa	I shall be escaping at the moment, etc.
voh bəc rəha hoga	he will be, or no doubt he is, escaping at the moment

Etc.

Feminine : **məyŋ bəc rəhi hunɡi**, etc.

Negative (very rare) : **məyŋ nə bəc rəha hunɡa** or **məyŋ nəhiŋ bəc rəha hunɡa**.

PAST INDICATIVE

I escaped

məyŋ bəca, I escaped	həm bəce, we escaped
tu bəca, thou escapedst	twm bəce, you escaped
	ap bəce, you escaped
voh bəca, he escaped	voh bəce, they escaped

Feminine : singular, **bəci** ; plural, **bəciŋ**. First plural may be **bəce**, see pp. 27 and 38.

Negative : insert **nə** before **bəca** ; **məyŋ nə bəca**, I did not escape. Sometimes we find **nəhiŋ** before **bəca**, but **nəhiŋ** belongs properly to the next tense, the Present Perfect.

PRESENT PERFECT

I have escaped

məyŋ bəca hun, I have escaped	həm bəce həyŋ
tu bəca həy	twm bəce ho
	ap bəce həyŋ
voh bəca həy	voh bəce həyŋ

Feminine : **bəci** for **bəca**, **bəce**. The first plural is sometimes **bəce**. See pp. 27 and 38.

Negative : insert **nəhiṅ** before **bāca**, etc. The auxiliary verbs **huṅ**, **həy**, **həyṅ**, etc. are omitted more often than not.

voh nəhiṅ bāca, etc.

he has not escaped

voh nəhiṅ bāca .həy

(less common)

PLUPERFECT

I had escaped

Also means : I escaped.

məyṅ bāca tha

həm bāce the

tu bāca tha ,

twm bāce the

ap bāce the

voh bāca tha

voh bāce the

Feminine : **‘bāci thi** ; plural, **bāci thiṅ**. First plural is sometimes **bāce the**. See pp. 27 and 38.

Negative : **məyṅ nə bāca tha**, **ap nə bāce the**, etc.

FUTURE PERFECT OR PAST PRESUMPTIVE

I shall have escaped, no doubt I escaped, etc.

məyṅ bāca huṅga

həm bāce hoṅge

tu bāca hoga

twm bāce hoge

ap bāce hoṅge

voh bāca hoga

voh bāce hoṅge

Feminine : **məyṅ bāci huṅgi** ; **həm bāci hoṅgi**, etc. First plural is sometimes as masculine. See pp. 27 and 38.

Negative : **məyṅ nə bāca huṅga**, etc.

PRESENT SUBJUNCTIVE OR CONDITIONAL

I may escape, (if) I escape or should escape ; shall I escape ?
etc.

məyṅ bācuṅ

həm bāceṅ

tu bāce

twm bāco

ap bāceṅ

voh bāce

voh bāceṅ

Feminine : the same.

Negative : **məyṅ nə bācuṅ**. **nəhiṅ** is not used.

CONTINUOUS PRESENT SUBJUNCTIVE OR CONDITIONAL

I may be escaping, etc.

First Form :—

mæyŋ bæta huŋ or houŋ	həm bæte hoŋ
tu bæta ho	twm bæte ho
	ap bæte hoŋ
voh bæta ho	voh bæte hoŋ

Feminine : **bæti** instead of **bæta**, **bæte**. First plural may be the same as the masculine. See pp. 27 and 38.

Negative : **mæyŋ nə bæta huŋ**. **nəhiŋ** is not used.

Second Form :—

mæyŋ bæc rəha huŋ or houŋ, I may be escaping at the
həm bæc rəhe hoŋ moment, etc.

Feminine : **mæyŋ bæc rəhi huŋ**, etc. First plural may be the same as the masculine. See pp. 27 and 38.

Negative : **mæyŋ nə bæc rəha huŋ**, etc. **nəhiŋ** is not used.

Note.—There are two words **huŋ**, (a) I am, (b) I may be. Therefore, **mæyŋ bæta huŋ**, or **bæc rəha huŋ**, may be either : I am escaping *or* I may be escaping. The context will always make the meaning clear.

PAST CONDITIONAL OR SUBJUNCTIVE

(if) I were to escape or had escaped ; I might or would or should escape or have escaped

This takes the same form as the present participle :—

mæyŋ bæta	həm bæte
tu bæta	twm bæte
	ap bæte
voh bæta	voh bæte

Feminine : **bæti** ; plural, **bætiŋ**. In first plural the masculine form is sometimes used, see pp. 27 and 38.

TRANSITIVE VERBS

The conjugation of transitive and intransitive verbs is the same except in tenses formed from the past participle. The words "transitive" and "intransitive" are here used with the meaning given them by the Concise Oxford Dictionary for words *used* transitively and intransitively. A few verbs can be used in both ways.

It must be remembered that the following rule is general, not universal, and that several verbs which we should call transitive follow the conjugation of intransitive verbs, and vice versa.

The rule in an easily remembered form is as follows :—

RULE : Verbs usually transitive take **ne** in tenses formed from the past participle, and those usually intransitive do not.

Fuller details in special note, p. 106.

It is not correct to say that any verb that can be intransitive may, when intransitive, be conjugated all through without **ne**; e.g., the verbs "see" and "hear" can be intransitive, but the Urdu verbs **dekhna** and **swanna** must always take **ne** in tenses made from the past participle. There are, however, a few verbs which take or dispense with **ne** according as they are used transitively or intransitively.

TRANSITIVE VERBS—TENSES FORMED FROM THE PAST PARTICIPLE

The construction of these tenses is based upon an old passive. Instead of saying "I wrote a letter", Hindustani has "By me a letter was written". In a sentence like this "written" agrees with "letter", not with the logical subject. There is a variety of this construction explained on p. 53 in which the verb is impersonal. This old passive which is now looked upon as an active is quite different from the modern passive in Urdu.

In the following tenses it will be seen that the pronouns **məyŋ**, **tu**, and the plural of **voh**, do not take the same

form with **ne** as with other postpositions. If, however, a noun in apposition with these pronouns comes between them and **ne**, the ordinary oblique form is used. The same applies to the plural of the pronouns **yeh**, **kəwn**, **jo**, which also, as mentioned on p. 29, have separate forms for **ne**.

mwjh bəd nāsib ne lykha	I unfortunate one, wrote
wn bəd qysmətoŋ ne nə	those unfortunate ones did
lykha	not write

In the case of **voh** (and so for other pronouns which can be adjectives as well as pronouns) there is a change from "they unfortunate ones" to "those unfortunate ones", and the pronouns become adjectives.

PAST INDICATIVE

lykhna, to write, I wrote

məyŋ ne lykha	by me—written <i>or</i> was	I wrote
	written	
tu ne lykha	by thee—written <i>or</i> was	thou didst
	written	write
ws ne lykha	by him, her, it—written	he, she, it wrote
	<i>or</i> was written	
həm ne lykha	by us—written <i>or</i> was	we wrote
	written	
twm ne lykha	by you—written <i>or</i> was	you wrote
	written	
ap ne lykha	by you—written <i>or</i> was	you wrote
	written	
wnhoŋ ne lykha	by them—written <i>or</i> was	they wrote
	written	

It will be noticed the verb is always the same, no matter who the agent is, whether masculine or feminine, singular or plural. The verb is always masculine singular when there is no object. For object see pp. 52-3.

Negative : **məyŋ ne nə lykha**, I did not write, etc.

The past indicative is sometimes used for the present perfect.

PRESENT PERFECT

I have written

məyŋ ne lykha həy	by me—written is	I have written
tu ne lykha həy		thou has written
ws ne lykha həy		he has written
həm ne lykha həy		we have written
twm ne lykha həy		you have written
ap ne lykha həy		you have written
wnhoŋ ne lykha həy		they have written

Negative : **məyŋ ne nəhiŋ lykha**, or, less common, **məyŋ ne nəhiŋ lykha həy**, I have not written, etc.

When there is no object the verb is masculine singular.
For object see pp. 52 and 53.

PLUPERFECT

I had written

məyŋ ne lykha tha	by me—written was	I had written
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And so on for the other persons.

This tense is often used for the past, I wrote.

Negative : **məyŋ ne nə lykha tha**, I had not written, etc.

When there is no object the verb is masculine singular.
For object see pp. 52 and 53.

FUTURE PERFECT OR PRESENT PERFECT PRESUMPTIVE

I shall have written, I suppose I have written.

məyŋ ne lykha hoga, I shall have written.

And so on for the other persons.

Negative : **məyŋ ne nə lykha hoga**, I shall not have written.

If no object is expressed, the verb is masculine singular.
For object see below.

PRESENT PERFECT SUBJUNCTIVE OR CONDITIONAL

məyŋ ne lykha ho (if) I have or may have written

Negative : **məyŋ ne nə lykha ho.**

If no object is expressed, the verb is masculine singular.
For object see below.

PLUPERFECT SUBJUNCTIVE OR CONDITIONAL

məyŋ ne lykha hota (if) I had written; I would
have written, etc.

Negative : **məyŋ ne nə lykha hota**, etc.

If no object is expressed, the verb is masculine singular.
For object see below.

THE OBJECT

When the object of the action is mentioned, the sentence runs in one of two ways :—

1. When the speaker wishes to express the object of the action, i.e., the logical object, without **ko**, then that object is made the grammatical nominative.

məyŋ ne cyt̪hi by me—letter written, I wrote a letter
lykhi or was written

In this **lykhi** agrees with **cyt̪hi**, which is the grammatical nominative though the logical object. It does not matter who wrote the letter, the verb is the same whoever the writer may be.

wnhoŋ ne cyt̪hi by them—letter written they wrote a
lykhi letter

The remaining tenses correspond :—

məyŋ ne cyt̪hi lykhi həy	I have written a letter
məyŋ ne cyt̪hi lykhi thi	I had written a letter
məyŋ ne cyt̪hi lykhi hogi	doubtless I have written a letter
məyŋ ne cyt̪hi lykhi ho	(if) if I have written a letter
məyŋ ne cyt̪hi lykhi hoti	(if) if I had previously written a letter, etc.

2. When the speaker wants to use **ko**, which means “as for”, “with reference to”, etc., governing the logical object, the construction is impersonal.

məyŋ ne əwrət ko dekha	as for the woman, by me it was seen; I saw the woman
ws ne kytaboŋ ko pəṭha	as for the books, by him it was read; he read the books

In these sentences “it was seen”, “it was read” are purely impersonal, corresponding to the English “it is believed”, “it is said”, “it is thought”.

PASSIVE

For special section on the passive, see pp. 105–6.

The passive is formed by means of **jana**, to go, used as an auxiliary verb, along with the past participle of the verb which has to be made passive. Hindustani has “the snake went killed” instead of “the snake was killed”, **saṅp mara gəya**; “the house will go made” for “the house will be made”, **məkan bənaya jaega**; “the letter is going written” for “the letter is being written”, **cyṭṭhi lykhi ja rəhi həy**.

Less use is made of the passive than in English; in particular when the agent is mentioned it is generally better to change the construction so that the verb may be in the past indicative, active voice. (See above.)

<i>Infinitive</i> :	dekha jana	to be seen, being seen, etc.
<i>Agent</i> :	dekha janevala	(rare)

Participles :

<i>Present</i> :	dekha jata	(found only in finite tenses)
<i>Past</i> :	dekha gəya	(found only in finite tenses)

It should be remembered that the ordinary past participle **dekha**, **dekha hua**, seen (feminine : **dekhi**, **dekhi hui**), is also passive, just as the corresponding

participle is in English. The past participle of a transitive verb is always passive.

Conjunctive : not used

Imperative : practically never found

Present Indicative *məyŋ dekha jata huŋ* } I am being
 məyŋ dekha ja rəha huŋ } seen

Feminine : **dekhi jati huŋ, dekhi ja rəhi huŋ.** First plural may be as masculine. See pp. 27 and 38.

Negative : **məyŋ nəhiŋ dekha jata (huŋ), or məyŋ dekha nəhiŋ jata (huŋ).**

Imperfect : *məyŋ dekha jata tha* } I was being
 məyŋ dekha ja rəha tha } seen

Feminine : **məyŋ dekhi jati thi, dekhi ja rəhi thi.**
First plural may be as masculine. See pp. 27 and 38.

Negative : **məyŋ nəhiŋ (or nə), dekha jata tha, or nə, nəhiŋ,** may come after **dekha.**

Future : *məyŋ dekha jaunga* I shall be seen

Feminine : **məyŋ dekhi jaungi.** First plural may be as masculine.

Negative : **məyŋ nə (or nəhiŋ) dekha jaunga, or nə, nəhiŋ** after **dekha.**

Past : *məyŋ dekha gəya* I was seen

Feminine : **məyŋ dekhi gəi.** First plural may be as masculine.

Negative : **məyŋ nə dekha gəya or dekha nə gəya.**

Present Perfect : *məyŋ dekha gəya huŋ* I have been seen

Feminine : **məyŋ dekhi gəi huŋ.** First plural may be as masculine.

Negative : **məyŋ nə dekha gəya huŋ, or dekha nə gəya huŋ.**

Pluperfect : *məyŋ dekha gəya tha* I had been seen

Feminine : **məyŋ dekhi gəi thi.** First plural may be as masculine.

Negative : **məyŋ nə dekha gəya tha, or nə** after **dekha.**

Present Subjunctive or Conditional :—

məy̐j dekha jaun I may be seen, etc.
 həm dekhe jaen

Feminine : **məy̐j dekhi jaun, həm dekhi jaen** (or as masculine).

Negative : **məy̐j dekha nə jaun, or nə dekha jaun.**

Past Conditional or Subjunctive :—

məy̐j dekha jata I might be seen, might have
 been seen
 həm dekhe jate, etc.

Feminine : **məy̐j dekhi jati, həm dekhi jatiŋ** (or as masc.).

Negative : **məy̐j nə dekha jata, or dekha nə jata.**

The other tenses can be formed on the same model. The above will be enough to show the method.

IRREGULARITIES IN VERBS

These are few and trifling.

1. The following verbs insert **j** in the ceremonious imperative : **dena**, give ; **lena**, take ; **pina**, drink ; **kərna**, do ; **hona**, be, become.

dijie, dijiega ; lijie, lijiega ; kijie, kijiega ; pijie, pijiega

In older Urdu **hona** used to make **hujie, hujiega**, but these are not now found.

On **dena, lena, hona**, and **kərna**, see further in nos. 3-5 on p. 56.

2. Verbs whose roots end in **-a** or **-o** insert **y** in the masculine singular of the past participle.

ana, come : aya bənana, make : bənaya
 sona, sleep : soya rona, weep : roya

aya, soya, roya, have two syllables ; **bənaya** has three.

3. **dēna**, give, and **lēna**, take, drop the **e** before a vowel, except in the past participle, where they change it to **i**, which is dropped in the feminine. The ceremonious imperative, as has been seen, changes **e** to **i**, and inserts **j**.

Imperative, ceremonious :—

	2nd pl. :	do	lo
	dijie	dijiega	lijie lijiega
<i>Future :</i>	dunga	denge	lunga lenge
	dega	doge	lege loge
		ap denge	ap lenge
	dega	voh denge	lege voh lenge
<i>Past :</i>	dia	lia	
Feminine :	di	li	
Plural :	die	lie	
Feminine :	dij	lij	

Present Subjunctive :—

dun	den	lun	len
de	do	le	lo
	ap den		ap len
de	voh den	le	voh len

4. **hona**, be, become, changes **o** to **u** in the past participle, and contracts in the future and present subjunctive.

In ordinary speech the ceremonious imperative is regular :—

	hoie	hoiega
<i>Future :</i>	hunga	hongge
	hoga	hoge
		ap hongge
	hoga	voh hongge
<i>Past :</i>	hua	hue
Feminine :	hui	huig

Present Subjunctive :—

huṅ (sometimes houṅ)	hoṅ
ho	ho
	ap hoṅ
ho	voh hoṅ

Note on **hua**, p. 109.

5. **kərna**, do, has irregularities in the ceremonious imperative and the past.

<i>Imperative</i> :	kijie	kijiega
<i>Past</i> :	kia	kie
Feminine :	ki	kiṅ

6. **jana**, go, has :—

<i>Past</i> :	gəya	gəe
Feminine :	gəi	gəin

7. **mərna**, die, is regular, but has also a past, **mua**.

On the whole Urdu verbs are extremely regular, more so, perhaps, than in any other inflected language.

Note : **senā**, hatch eggs, has past, **sea**; plural, **see** (two syllables); feminine : **sei**, **seiṅ**; habitual, **sea kərna**.

khena, row a boat, has no masculine past; the feminine past is **khei**, plural, **kheiṅ**. It has no habitual form.

CAUSAL VERBS

Causal verbs are a striking feature of Urdu. We must distinguish carefully between (a) their meaning, and (b) the method of their formation.

Meaning of Causal Verbs :

(i) The causal of an intransitive verb is simply the transitive verb corresponding to it. Thus :—

cəlna, move, etc.	cəlana, cause to move, make some one move
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ḍəwṛna, run

ḍəwṛana, cause to run, make some
one run

(ii) Transitive verbs. There is no causal of the active voice of a transitive verb. The so-called causal is the causal of its passive. It means "to cause the action of the transitive verb to be performed", not "to make some one perform it".

wṛhana, lift

wṛhvana, cause something to be
lifted

The object of **wṛhvana** is the thing to be lifted, not the person who is going to lift it.

ws ko wṛhvao means "get it or him lifted up". It does not mean "make so and so lift it up".

So **bənaana**, make; **bənvana**, cause something to be made. It does not mean "get some one to make some thing". The object of **bənvana** is the thing made, not the carpenter who makes it.

It will be seen from the above that verbs can have two causals, and further down it will appear that some actually have three.

Examples of Two Causals

ləṛki jagi

the girl awoke

maṇ ne ləṛki ko jəgaya

the mother woke the girl

həkim ne maṇ se ləṛki ko

the doctor had the girl

jəgvaya

awakened by the mother

məyṇ wrdu pəṛhta huṇ

I am reading, studying Urdu

məwlvi sahəb mere beṛe ko

the Maulvi is teaching my

wrdu pəṛhate həyṇ

son Urdu

məyṇ məwlvi sahəb se əpne

I am having my son taught

beṛe ko wrdu pəṛhvata

Urdu by the Maulvi

huṇ

Formation of Causal Verbs

A causal is formed by making certain changes in the root of the verb. The root is found by taking off the ending **-na**

of the infinitive, as **bol** from **bolna**, speak; **xærid** from **xæridna**, buy.

Note that :—

- (a) The roots of most verbs, other than causals, end in a consonant.
- (b) Verbs with roots of more than two syllables have no causals.
- (c) Verbs, not themselves causals, with roots ending in **-a**, very rarely have causals. Thus, **pana**, obtain, has no causal; but **bənana**, make, being itself a causal, has one :—

bənna, be made bənana, make bənvana, cause to be made

- (d) The following verbs have no causals :—

lalkarna, boast	ana, come	jana, go
cahna, wish	bhana, be agree-	qhana, knock
socna, think	able to	down
lana, bring	pərna, fall	janna, know
taṛna, see, take	səkna, be able	pana, find, man-
in		age to

Rule I

Verbs with one-syllabled roots ending in a consonant generally form causals by adding **-a** to the root; and if the vowel of the root is long, it is usually shortened: **a** becomes **ə**, **e** and **i** become **y**, **o** becomes **w**.

jəlna, burn (intr.)	jəlana, burn (trans.)
pəkna, be cooked	pəkana, cook
gyrna, fall	gyrana, knock down
swanna, hear	swnana (cause to be heard), relate
khelna, play	khylana, cause to play, in- vite to play
bolna, speak, make a sound	bwlana, cause to speak or make a sound, call

Rule 2

Intransitive verbs ending in a short vowel followed by a consonant sometimes form their causals by merely lengthening the vowel, *ə* being lengthened to *a*, *y* to *e*, *w* to *u*.

<i>kəṭna</i> , be cut	<i>kaṭna</i> , cut
<i>lədna</i> , be loaded	<i>ladna</i> , load
<i>khwl̥na</i> , open (intr.)	<i>kholna</i> , open (trans.)
<i>chydna</i> , be perforated	<i>chedna</i> , perforate

On these verbs see further, p. 63.

Rule 3

Verbs with two-syllabled roots ending in a consonant, and having a short *-ə* in the second syllable, add *-a* to the root, but omit the *-ə* of the second syllable.

<i>pyghəna</i> , melt (intr.)	<i>pyghlana</i> , melt (trans.)
<i>səməjhna</i> , understand	<i>səmjhana</i> , explain
<i>wləṭna</i> , turn upside down (intr.)	<i>wlṭana</i> , turn upside down (trans.)

Exceptions :—

<i>nykəlna</i> , emerge	<i>nykalna</i> , take out, eject
<i>gwzərna</i> , pass, etc.	<i>gwzarna</i> , spend (time, life)
<i>bygərna</i> , be spoilt	<i>bygarna</i> , spoil
<i>səmbhəlna</i> , recover oneself, be supported	<i>səmbhalna</i> , look after, set right

If the second vowel is *-y* or *-w*, the verb follows Rule 1.

<i>pəhw̥ɳcna</i> , arrive	<i>pəhw̥ɳcana</i> , cause to arrive
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Rule 4

Verbs with two-syllabled roots ending in a consonant, and having the second vowel long, add *-va* to the root, and shorten the second vowel.

<i>xəridna</i> , buy	<i>xərydvana</i> , cause to be bought
<i>nycōṛna</i> , squeeze out	<i>nycōṛvana</i> , cause to be squeezed out

The causal of **ghōṣiṭṭna**, drag, is formed as if the verb were **ghyṣaṭṭna**; **ghyṣeṭṭvana**, cause to be dragged.

Rule 5

Roots ending in a vowel. Such roots always end in a long vowel, never in a short one. The next two sections, (a) and (b), do not apply to verbs which are themselves causals.

- (a) Two-syllabled roots ending in a vowel have no causals.

Exceptions :—

nəhana, bathe	nəhlana, to bathe (someone)
cwrana, steal	cwrvana, to cause to be stolen

- (b) Some one-syllabled roots ending in a vowel shorten the vowel and add **l** :—

pina, drink	pylana, cause to be drunk, give to drink
sina, sew	sylana, cause to be sewn
chuna, touch	chwlana (also chwvana), cause to be touched
jina, live	jylana, cause to live, make alive
dena, give	dylana, cause to be given
sona, sleep	swlana, cause to sleep
rona, weep	rwlana, cause to weep
khana, eat	khylana, cause to be eaten, give to eat. (Here one would have expected khəlana .)

The following do not insert **l**.

gana, sing	gəvana, cause to sing or to be sung
lena, take	lyvana (uncommon), cause to be taken or brought
khona, lose	khwvana (uncommon), cause to be lost

Rule 6

One or two monosyllabic roots ending in a consonant occasionally add **l** in the causal, but the form without **l** is better.

sikhna, learn	sykhana; sykh l ana (not so good)
bəy ṭ hna, sit	by ṭ hana; by ṭ h ana (not so good)
dekhna, see, look at	dykhana; dykh l ana (not so good)

The form **sykhlana** is becoming common in military circles. There is no objection to the **l** in **kəhlana**, from **kəhna**, say, but the word is often used in a passive sense = to be called.

DOUBLE CAUSALS

Verbs with one-syllabled roots ending in a consonant, or with two-syllabled roots ending in a consonant and having the second vowel short (see Rules 1, 2, and 3 on pp. 59–60), form their double causals by adding **-va** to the root, and shortening the vowel if long. The meaning is to get something done through another person's instrumentality.

Verb :—

pəkna, cook	pəkana, cook	pəkvana, cause to be cooked by some one
bolna, speak	bwlana, call	bwlvana, cause to be called by some one
chydna, be perforated	chedna, perforate	chydvana, cause to be perforated by some one
səməjhna, understand	səmjhana, explain	səməjhvana, cause to be explained by some one
pəhw ṇ cna, arrive	pəhw ṇ cana, send	pəhw ṇ cvana, cause to be sent or brought by some one

Note that **nykəlna**, emerge, an exception to Rule 3 in its first causal, **nykalna** (not **nyklana**), is regular in its second, **nykəlvana** : so **gwzərvana**, **bygəʃvana**.

Verbs coming under Rule 2 generally have three causals, as :—

lədna, be loaded	ladna, load	lədana, lədvana, cause to be loaded
kəʃna, be cut	kaʃna, cut	kəʃana, kəʃvana, cause to be cut

IMPORTANT. When, as in the last two verbs, the same idea runs through all the causals, the second and third do not really differ in meaning, and when the notion of instrumentality is prominent, the form in **-va** is preferred.

qwlion se lədvaya (not got it loaded by coolies
lədaya)

This holds too when the original verb is transitive and has only two causals with the same idea running through all.

kərna, do	kərana, kərvana, cause to be done
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dykhna, be visible, which should belong to Rule 1, follows Rule 2 in its first causal¹

dykhna, be visible : 1st causal, dekhna, see, look at
2nd causal, dykhana, show
3rd causal, dykhvana, cause to be
looked at or shown

Note that the idea changes; **dekhna** does not mean "cause to be visible", nor does **dykhana** mean "cause to be seen". Since the idea changes, the second and third causals differ in both meaning and use.

When a first causal root ends in **-va**, as under Rule 4, **xərydvana**, **ghysəʃvana**, or like the three exceptions at the end of Rule 5, **gəvana**, **lyvana**, **khwvana**, there is no second causal.

The verbs in Rule 5 which insert **l** in their first

causals make their second by introducing **v** before **-a**.
Thus :—

pina, drink	second causal	pylvana, cause (a drink) to be given
jina, live		jylvana, cause to be made alive
sona, sleep		swlvana, cause to be put to sleep
rona, cry		rwlvana, cause to be made to cry
khana, eat		khylvana, cause (food) to be given

sina, sew; **chuna**, touch; and **dena**, give, retain the same idea throughout their causals; therefore **sylvana**, **chwlvana**, and **dylvana**, the second causals, do not really differ from the first causals **sylana**, **chwlana**, and **dylana**.

pylana and **khylana** are not in meaning the true causals of **pina** and **khana**.

mwjhe pani pylao, **mwjhe kwch khylao**, mean : give me water to drink, give me something to eat.

There is here no causation or compulsion. Therefore the second causals differ from the first in meaning.

mwjhe pani pylvao, **mwjhe kwch khylvao**, mean : get a drink given me by some one, get food given me by some one, presumably a servant.

The Postpositions of Instrumentality **se**, **ko**

The causals of transitive verbs, i.e., of their passives, involve an intermediary through whose instrumentality the action is performed. The postposition used with that intermediary is either **se** or **ko**. How may we know which it is for the causal of any particular verb? The answer is that it depends on whether that verb, when compounded, is compounded with (a) **dena**, or (b) **lena** (see p. 72).

(a) The causal of a verb normally compounded with **dena**, i.e., one whose action is directed away from

the doer (p. 74), takes the postposition **se**. In this case the idea of causation is strong.

bərhai ne sənduq bəna dia	the carpenter made the box
məyy ne bərhai se sənduq	I got a box made by the
bənvaya	carpenter

- (b) The causal of a verb normally compounded with **lena**, i.e., one whose action is for the benefit of the doer or goes toward the doer (p. 74), takes the postposition **ko**. The idea of causation is now very weak. The idea is rather that of providing some one with the means of doing something, or helping him to do it.

lərki ne saḡi oḡh li	the girl put on her sari
ma ne lərki ko saḡi wḡhai	the mother helped the girl on
	with her sari
safə baḡdh lo	put on your turban
lərke ko safə bəndha do	help the boy on with his
	turban
nəwkər se safə bəndhva lo	get the turban put on (your
	head) by the servant
nəwkər se safə bəndhva do	get the turban put on (the
	boy's head) by the servant
bwəḡḡhe ne fərbət pi lia	the old man drank the
	sherbet
zəmindar ne bwəḡḡhe ko	the farmer gave the old man
fərbət pylaya	sherbet to drink

- (c) Some transitive verbs may be compounded with both **dena** and **lena**; the two compounds differ in meaning. We must enquire whether the causal belongs to the verb as compounded with **dena** or as compounded with **lena**.

hərkare ne pəta lykh lia	the postman wrote the ad-
	dress (for himself)
moci ne hərkare ko pəta	the cobbler dictated the ad-
lykhvaya	dress to the postman
hərkare ne moci ke vaste	the postman wrote a post-
kard lykh dia	card for the cobbler

moci ne harkare se kard the cobbler got a card written
lykhvaya by the postman

Peculiar Causals

The following causals, rather peculiar in form, should be noted :—

bəṭna , be shared	baṭna , bəṭana , bəṭvana . (There is a different verb bəṭna , twist, with causal bəṭana , bəṭvana)
bhigna , get wet	bhygona , bhygvana
bykna , be sold	becna , sell; bykvana
bona , sow	bwvana
chwṭna , chuṭna , escape, etc.	choṭna ; chwṭana ; chwṛana ; chwṭvana ; chwṛvana
dəbna , be pressed, etc.	dabna , dəbana ; dəbvana
dhwlna , be washed	dhona , wash; dhwlna , dhwlvana
qubna , sink	qwbona , qwbana ; qwbvana
hona , be, become	hwvana (used only in the phrase hona hwvana , as : hona hwvana kwch nəhiṅ = there will be no result)
kheṇa , row (boat)	khyvana
khycna , khyṅcna , be pulled	kheṅcna , khəyṅcna , khiṅcna ; khycvana , khyṅcvana
khwjṭana , scratch (oneself, one's body)	khwjvana
lena , take	lyvana (used only in phrase lyva lana , bring a person, or cause something to be brought by someone)
pəhcanna , recognise	pəhcənvana (rare)
pəhynna , put on (clothes)	common causal : pynhana ; pəhynana is also found
phəṭna , split, burst	phaṭna , phəṭana , phəṭvana
phuṭna , burst forth, etc.	phoṭna , phwṭana , phwṭvana
pwkarna , call out to	pwkərvana

sena, hatch (eggs)
tuṭna, break (int.)

syvana
toṭna, twṛana, twṛvana
(Note the dental t in
the last three.)

THE INFINITIVE

This is derived from two Sanskrit forms which have become one in the Urdu infinitive. This dual origin is seen in its two main uses. Sometimes it is a verbal noun corresponding in some degree to the Latin gerund; sometimes a future participle, always passive in transitive verbs, rather like the Latin gerundive. In the first case, it is a masculine noun ending in **-a**, and belongs to the second declension; in the second, it is an adjective ending in **-a**.

Gerund or Verbal Noun

- (a) həjamət bənvane ki adət the habit of getting shaved
age bəḥne meṇ kya what harm is there in going
hərəj həy? forward?
mere valyd ka kəhna what my father says is right
bəja həy

- (b) to express purpose; verbal noun inflected with or without **ko**.

voh zəmin xəridne gəya he went to buy land
jys vəqt jua khelne when they (will) sit down to
bəyṭhenge gamble
sabyt korne ko in order to prove

Negative purpose with **ka** :—

məyṇ əpni beyzzəti I am not going to let myself
kərane ka nəhiṇ be insulted •

- (c) with **-vala**.

kwṛti ləṛne vale wrestlers

Gerundive

See also p. 96, and Sentences, Lessons 12, 13, 14.

(a) Necessity, duty, desirability :—

yəribəŋ ki pərvəryʃ kərni	it was right to support the
lazym thi	poor
mwjhe ap roʈi pəkani pəʈi	I had to cook the food my-
	self
qəydi ko maf kərna zəruri	the prisoner must be par-
həy	doned
twmhəy tin kytabəy pəʈhni	<i>tres libri tibi legendi sunt,</i>
həyŋ	you must read three books

(b) A command to be obeyed at any time : agent in nominative case. When the infinitive is thus used as an imperative, it is kept masculine singular. This is sometimes a rather polite present imperative.

twm khyrki nə kholna	don't open the window (no time specified)
----------------------	--

nə kholo would be used if you saw some one about to open the window, and called out, "Oh, don't open the window!"

dekhna, sahəb ji, dekhna	look, Sahib, look ; be careful, etc.
--------------------------	---

(c) Used as complement to other verbs :—

garjaŋ ani jani fwrū huiŋ	carriages began to come and go
ws ne məzduri kərni choʈ di	he gave up doing daily (manual) work
məyŋ ne bhəyŋs xəridni cahi	I wished to buy a buffalo
ajyzi se ərz kərni cahie	one should make petition with humility

səkna, be able. Rules

1. It is joined to the root of verbs.
2. It does not take **ne** in past tenses.

3. It never occurs alone; the other verb must be mentioned.

meri beṭi nā ja sāki my daughter could not go
pəṭh sakte ho? haṇ, pəṭh can you read? Yes, I can
sakta huṇ

Here for "I can" **sakta huṇ** would be wrong; it must be **pəṭh sakte huṇ**.

4. It is generally wrong to use it with compound verbs; thus it is correct to say :

əgər voh choṭ sākeṇ if they can leave it
but it is wrong to say :—

əgər voh choṭ de sākeṇ

Inability may be expressed by the negative passive of any verb, transitive or intransitive, or by an interrogative tantamount to a passive, along with **se**, by, governing the word signifying the person who is unable.

mwjh se yeh kytāb pəṭhi I can't read this book (lit.
nəhiṇ jati by me this book is not
being read)

mwjh se əysa jəvāb kəb dia I shall never be able to give
jaega such an answer

mwjh se nəhiṇ bəyṭha jata I can't sit down

cwkna, to finish, to have finished. Rules as for **səkna**.

1. It is joined to the root of verbs.
2. It does not take **ne** in past tenses.
3. It cannot be used alone; the other verb must be repeated.
4. It should not be used with compound verbs.

Note that the idea of finishing in **cwkna** is weak. It often corresponds to "already" in English.

məyṇ kha cwka I have already eaten, or, I
have finished eating

meri bəhyn kytāb pəṭh cwki my sister has already read
həy the book

2. **pana**, meaning "manage to", does not take **ne** in past tenses, but when it means "obtain, find", it does.

3. It usually occurs in negative clauses, or clauses suggesting a negative, as in the second sentence above.

4. It is seldom used with compound verbs.

dena, allow, permit. Rules

dena with the infinitive (verbal noun) inflected in **-e** means "allow to".

ws ne mwjhe dwkan kholne he did not let me open a
nə di shop

Here **di** agrees with **dwkan**, feminine.

məyŋ kəbhi əpne bəcce ko I (feminine) will never let
mar khane nə duygi my child be beaten
jane do let it go; i.e., it does not
matter

Note that **kysi ko yəhaŋ bəy̥thne nə do**, don't let anyone sit here = **koi yəhaŋ bəy̥thne nə pae**, let no one manage to sit here.

COMPOUND VERBS

When two verbs are so joined that they convey a single idea, they become one compound verb. But if the verbs both retain their own meaning, they are two verbs. Thus each of the following sentences contains two verbs, not one compound one :—

voh jəvab nə de səka he could not answer
voh mwjhe do rwpəe ynam he gave me a reward of two
de gəya rupees as we went

But the following contain one compound verb each. True compounds have their action strictly limited; see below.*

bəy̥th jao sit down
həm ne rəkh lia we kept it, or, have kept it

Compound Verbs

These are formed by prefixing the root of a verb to certain auxiliary verbs which lose their proper meaning. With intransitive verbs the commonest auxiliary verb is **jana**; with transitive verbs the commonest auxiliary verbs are **dena** and **lena**.

thək jana, get tired	bhər jana, be filled
dykha dena, show	swna dena, relate
kha lena, eat	swn lena, listen to

Intransitive Verbs

jana. Most, but not all, intransitive verbs can be compounded with **jana**. When so compounded, they indicate a single action or occasion, involving change of state, finality or completeness; there is no idea of a continuing process. If the simple verb has two or three allied ideas, the compound with **jana** limits itself to one, and refers to only one occasion. Sometimes these compounds are practically passives in meaning.

Owing to the emphasis on reaching a final state, we usually find that the state can also be expressed by the past participle with **hua**. Thus to take verbs from the list below, we may say :—

voh leṭ gōya, he lay down	<i>therefore</i> , leṭa hua hōy, he is lying down (resting)
voh bōyṭh gōya, he sat down	<i>therefore</i> , bōyṭha hua hōy, he is now seated
pani khāwl gōya, the water came to the boil	<i>therefore</i> , pani khāwla hua hōy, the water is in the state of having been boiled, it is boiled water
sona, sleep, go to sleep	so jana, go to sleep
jagna, be awake	jag jana, wake up
ghysna, rub (int.)	ghys jana, get rubbed away
khāwlṇa, be boiling, boil	khāwl jana, come to the boil
phyrna, turn (various senses)	phyr jana, turn back, become retrograde

leṭna, lie	leṭ jana, lie down
bəyṭhna, get into a sitting position	bəyṭh jana, sit down
hyna, move, shake (int.)	hyl jana, be shaken (said of thing at rest)
rəhna, stay	rəh jana, stay for good, be left behind

Verbs which show a continuing process and cannot indicate arriving at a final state are not compounded with **jana**. Such are :—

khelna, play	təvrna, swim
kwṛkwṛana, grumble	cyllana, cry out, call out
kəhlana, be called or named	rona, weep
	həṁsna, laugh

The verb **jana** is not compounded with the root of **jana**; we cannot say **ja jana**.

It is important not to confuse a single compound verb having **jana** as its auxiliary element, with two verbs of which the second is **jana**. Thus **wṭh jana** is not a compound verb, whereas **bəyṭh jana** is; **wṭh jana** means rise and go away, hence move into another house, etc.; **jana** here has its own meaning. The same holds of **wṛ jana**, fly away. The test simply is whether there is any idea of going or going away in the **jana**; if there is, we have two verbs, not one single compound verb.

lena is sometimes compounded with intransitive verbs to express (i) doing a thing as much as one feels inclined, and (ii) performing an action to be immediately followed by another. Their action is limited as described above under **jana**, p. 72.

ro le dyl kholkər	weep thy fill
voh ws ke sath ho lia	he accompanied him
voh ws ke piche ho lia	he followed him
voh a le to —	let him come first, and then —— (do so and so)
mwjhe bəyṭh lene do	first let me sit down, and then, etc.

dena is compounded with a few intransitive verbs and conveys the idea of a certain amount of suddenness.

voh ro dia	he began to cry; almost = ro pəṛa
voh hæṅs di	she burst out laughing; al- most = hæṅs pəṛi
voh cəl di	she went off; almost = cəl pəṛi

Transitive Verbs (Compound)

With transitive verbs the commonest auxiliary verbs are **lena** and **dena**. **lena** is used when the action has special reference to the doer or is for his benefit; **dena** directs the action towards some one else or away from the doer. More briefly, **lena** suggests connection with the agent, **dena** separation from him. Thus we have :—

pəhyn lena, put on (clothes)	pi lena, drink
swn lena, listen to	
but :—	

pynha dena, pəhyna dena	help some one on with his clothes
pyla dena, give drink to	swna dena, relate

One must not lay too much stress on *benefit* to the doer in **lena** verbs; e.g., **pi lena** might be used of drinking poison, and **swn lena** of listening to something distressing.

Sometimes there are interesting differences of meaning according to which auxiliary verb is used.

rəkh lo, keep it for yourself	rəkh do, put it down
baṅṭ lo, distribute it and keep your share	baṅṭ do, distribute it among others
lykh lo, write it down for your own use	lykh do, write it for me (be- cause I am illiterate)
məyṅ ne wse byṭha lia, I seated him by my side, beside myself	məyṅ ne wse byṭha dia, I seated him anywhere

məyŋ ne wse səmjha lia, I	məyŋ ne wse səmhja dia, I
explained it to him (for	explained it to him (for
my advantage)	his advantage)

Limitation of action in transitive compound verbs :—

lena and **dena** compounded with transitive verbs limit the action in a manner very similar to that of **jana** with intransitive verbs, imparting an idea of finality or completeness, and confining the action to one occasion.

məyŋ ne tin məhine goŋt	I ate meat for three months,
khaya, phyr choŋ dia	and then gave it up
məyŋ ne sara goŋt kha lia	I ate up all the meat (one
	occasion)
dwkandar ne wse dəs dəfə	the shopkeeper gave him his
tənxah di	pay ten times
wse tənxah de di	paid him his wages (one
	occasion)

Jana with transitive verbs :

We have seen that compounded with intransitive verbs **jana** does not mean "go"; with transitive verbs, however, it is nearly always a separate verb and does mean "go".

bəndər khyŋkian toŋ gəya	the monkey broke the win-
	dows and went off
məyŋ twmhəŋ təsvireŋ	I shall show you the pictures
dykha jaunga	as I go

There are exceptions to this rule, which we may put in three classes :—

(a) **kərna** used with a noun to form an intransitive compound, as :—

yeh ws meŋ syrayət kər gəya	this penetrated into it
pəwda ws meŋ jəgəh pəkəŋ	the plant has taken root in
gəya	it (lit. seized a place) .

(b) Verbs meaning "understand", "take in", etc. :—

həm səməjh gəe	we took it in
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həm jan gæe we took it in, *or* have taken
it in

həm taɾ gæe we took it in

(c) Verbs of eating and drinking :—

sari roṭi həzm kər gəya (kha he ate up (gobbled up) all
gəya, cəɾ kər gəya, nygəl the food and went off, *or*
gəya) simply, ate or gobbled it
up

sara ɟərbət pi gəya he drank the sherbet and
went off, *or* drank it all up

In these three cases (a), (b), and (c) the auxiliary **jana** need not have the meaning of going, indeed in (a) and (b) it cannot have it.

Other auxiliary verbs used to form compound verbs are **pəɾna**, **wṭhna**, **ɖalna**, **bəyṭhna** and **rəhna**. The limitation of meaning mentioned above occurs also in these.

1. **pəɾna** and **wṭhna** are added to a few intransitive verbs to express suddenness :—

ləɾki ro pəɾi the girl burst out crying
mere dada ka paon physəl my grandfather's foot sud-
pəɾa denly slipped
meri valdə bol wṭhi my mother suddenly spoke.
[It does not mean "spoke
up"]
dononɟ bwdɖhe ghəbra wṭhe both the old men suddenly
got confused

2. **ɖalna** is joined to transitive verbs to express vigour or even violence :—

marna, *either* beat *or* kill mar ɖalna, *only* kill
kaṭna, cut kaṭ ɖalna, cut down

3. **bəyṭhna** suggests force or insistence :—

voh malyk bən bəyṭha he became owner by force or
usurpation
voh ws ko mar bəyṭha he beat him without reason

4. **rəhna** with the roots of intransitive verbs sometimes

means doing a thing of set purpose, but probably in this case the idea of "remaining" is present, and if so we have two verbs, not one compound verb.

roz yəhaŋ ake bəyʰ rəhta	he comes daily and plants
həy	himself down here
jao mər rəho	go off and die
məyŋ ləwʰke so rəhunga	I shall go to sleep when I return

TWO VERBS CLOSELY JOINED, BUT NOT FORMING A COMPOUND

The root of a verb joined to another verb, both verbs retaining their meaning, is a shortened conjunctive participle. In this case the two verbs are much more closely connected than when the first is a full conjunctive participle.

ləka bhəyŋs pər cəʰ	the boy got up on the
bəyʰa	buffalo
bhəyŋs pər cəʰke bəyʰa	he got up on the buffalo and sat down
məyŋ ne jəgəʰ rək rəkkhi	I have booked a seat
həy	
məyŋ ne əlmari meŋ rəkh	I have put it away in the
choʰa	cupboard

IMPORTANT. Further rules about compound verbs and close combinations of two verbs should be noted. In addition to the fact that they all have the limitation of meaning described on p. 72, we must observe :—

1. They are not used in straightforward negative clauses.
kha lia? has he eaten it up? nəhiŋ khaya, he has not
but we might get :—

məyŋ ne kha to nəhiŋ lia	I have not <i>eaten</i> it (though you seem to think I have, <i>or</i> , but I have thrown it away)
--------------------------	---

2. They are rarely joined to a third verb ; thus we cannot say :—

bañt de sækta həy he can distribute it
it should be :—

bañt sækta həy

3. They are rarely used with the conjunctive participle. It is wrong to say **rəkh lekər** or **rəkh dekər**.

PERSIAN AND ARABIC VERBS

Nearly all Urdu verbs are of Hindi or Indian origin. A very few have been formed from Persian and Arabic words.

Persian

bəxfna	forgive (a sin or fault)
xəridna	buy
gwzərna	pass
fərmana	command, say
azmana	test, try
fərmana	feel ashamed <i>or</i> shy
tərəsna and ləlcana	feel a . longing (for, ko). These are intransitive, but ləlcana is also transitive, make some one feel a longing (for, ko). The transitive of tərəsna is tərsana

Arabic

bədəlna (trans. and intrans.)	change, exchange
bəhəsna	argue; commoner : bəhəs kərna
qəbulna	accept; commoner : qəbul kərna

VERBS FORMED FROM ADJECTIVES AND NOUNS

Verbs composed of (a) Adjective and Verb, and
(b) Noun and Verb

Before discussing these we must mention Hindi verbs formed directly from adjectives and nouns; such are :—

əpnana, make one's own, assimilate (from **əpna**, own)

ləngṛana, walk lame (from **ləngṛa**, lame)

bətana, show, tell (from **bat**, matter, word, etc.)

A very large number of verbs are formed by prefixing a noun or adjective to **kərna**, make, and **hona**, be, become, or **hojana**, become; occasionally to one or two other verbs, such as **dena**, give; **lena**, take; **marna**, beat; **khana**, eat; **pana**, obtain.

It is difficult to say whether such verbs are real verbs or are two distinct ideas. Thus in Urdu for "praise him" we find "make his praise". But in English too we can say either "praise him" or "sing his praises". We do not call the latter a real verb, yet it is as much so as the Urdu "make his praise". Other examples in English are "wash it" and "give it a wash"; "straighten it" and "make it straight".

Adjective

With an adjective the verb is almost always **kərna**, make, for the transitive, and **hona** or **hojana**, become, for the intransitive. **kərna** with an adjective takes a direct object.

məyŋ wse əccha kərunḡa
voh əccha ho ḡəya

I will make him well
he became well

Noun

With **kərna**, **dena**, **marna**, **khana**, **lena**, **pana**, etc. See also separate section under **ləgna**, **ləgana**, pp. 110-112.

IMPORTANT NOTE.—In each case the noun joined to one of these verbs, though it may be regarded as governed by

it, can never have the accusative form with **ko**. It must always have that accusative form which is the same as the nominative. Thus we can say :—

məyŋ ne ws ki tarīf ki I praised him

But we may not say :—

məyŋ ne ws ki tarīf ko kia. So with all the others

A. kərna with a noun. Three cases arise :—

- (i) *First Construction* : the two are joined so closely as to become one word, and the gender of the noun does not matter. Thus with feminine nouns :—

yad kərna, learn by heart.	ws ne əpna səbəq yad kia,
remember	he learnt his lesson
jəma kərna, collect	bəhwt mal jəma kia, col-
	lected much property

The same construction is found with other feminine nouns, as :—

tələb kərna, summon	tələf kərna, search for [also (ii)]
fətəh kərna, conquer	rwxsət kərna, send off, say goodbye
malyf kərna, rub [also (ii)]	tamir kərna, build [also (ii)]
talim kərna, give religious instruction to [also (ii)];	
see talim dena	

So too with masculine nouns. The gender does not affect the construction.

- (ii) *Second Construction* : noun with **ka**, **ki**, according to gender.

(a) *Feminine Nouns* :—

tarīf kərna, praise	məyŋ ne ws ki tarīf ki, I praised him
mynnət kərna, beseech	məyŋ ne ws ki mynnət ki, I besought him

malyf kærna, rub	mæyn ne ws ki tang ki malyf ki, I rubbed his leg [also (i)]
ki tazim kærna, honour	ki tæhqir kærna, despise
ki tærbæt kærna, train, etc.	ki hyfazæt kærna, protect
ki nygrani kærna, protect	ki ræhnwmai kærna, guide
ki færmænbærdari kærna, obey	ki hyqaræt kærna, despise
ki bærai kærna, exalt	ki bwrai kærna, speak evil of
ki pærværyf kærna, support, rear	ki tælaf kærna, search for [also (i)]
ki mædød kærna, help; also with dena	ki nygæhbani kærna, protect
ki hydayæt kærna }	give religious instruction to; [also (iii)]; also with dena
ki talim kærna }	

(b) Similar are masculine nouns, as :—

ka bændbæst (bændobæst) kærna	arrange for
ka yntyzam kærna	arrange for
ka fæyslæ kærna	decide

(iii) *Third Construction* : this is like (i), but with this important difference, that the gender of the noun affects the verb. This is seen in the past tenses of the verb, when the noun is feminine. There are not so many in this class as in (i).

wse mælamæt ki, rebuked him	ws ne wse takid ki, he urged him
ws ne wse tæmbih ki, he punished him	wse tadib ki, punished him
ws ne wse næsihæt ki, he gave him advice	
ws ne wse hydayæt ki, gave him orders.	Cf. hydayæt kærna in (ii) and see hydayæt dena below

B. dena with a noun. Two classes :—

(i) The verb made up of **dena** and a noun takes its object in the dative case with **ko**. Pronouns may of course take their short forms, **mwjhe**, **wse**,

wnheṅ, etc. The noun joined to **dena** cannot take **ko**.

twm ne wse (or wsko)	you deceived him
dhokha dia	
twm ne ws ko ys bat ka	you rewarded him for this
bəḍla dia	or paid him out for this (i.e., both good and bad meaning)

Cf. **bəḍla lena** below under **lena**. So also with feminine nouns.

wse fykəst di, defeated him	do fəxsəṅ ko səlib di, cruci- fied two men
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Others are :—

talim dena	teach; <i>see</i> talim kərna
tərjih dena	prefer
mədəd dena	help; <i>also</i> mədəd kərna
hydayət dena	instruct about religious mat- ters; <i>see</i> hydayət kərna in (ii) and (iii) above

- (ii) The noun and **dena** are treated like one single verb, and the gender of the noun does not affect the verb. There are very few in this class.

tərtib, fem., arrangement, gives us :—

kytab ko tərtib dia	compiled the book
kytab is accusative here, not dative.	
qərar dena	fix, decide
jəlse ka dyn qərar do	fix the day of the meet- ing

C. Nouns with marna. The noun joined to **marna** cannot take **ko**.

juti marna, strike with a	bed marna, cane
shoe	koṛa marna, whip

laṭhi marna, strike with a big stick	yotə marna, dive (purposely ; <i>see infra</i> yotə khana)
ws ne mwjhe juti mari	he struck me with a shoe

D. **khana**, eat (with noun which cannot take ko). This almost always means "to suffer or experience something unpleasant".

dhokha khana, be deceived	ṭhokər khana, stumble
yəm khana, be grieved	bed khana, be caned
mar khana, be beaten	juti, jutiaṅ khana, be beaten with shoe
koṭa khana, be whipped	pəlṭi khana, turn a somersault
qəsəm khana, take an oath	fykəst khana, be defeated
yotə khana, sink in water, be almost drowned; <i>see supra</i> yotə marna	

Common, but peculiar, is **cwyli khana**, speak against, slander :—

ws ne meri cwyli khai	he spoke against me, or he slandered me
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E. **lena**, take (with noun which cannot take ko).

mol lena, buy, with direct object :—

məyṅ ne ek kytāb mol li	I bought a book
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bəḍla lena, take vengeance (on, **se**), pay out (**se**, of object) :—

voh twm se ys bat ka bəḍla lenge	they will pay you out for this
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F. **pana**, obtain (with noun which does not take ne).

hydayət pana, reform (intr.)	ws ne hydayət pai, he reformed, gave up evil ways
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qərar pana, be decided; does not take **ne** in past participle tenses :—

yeh bat qərar pai	this matter was decided
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But note that **qərar pāna**, obtain rest, does take **ne** with past participle tense :—

axyr wnhøj ne qərar paya at last they obtained rest

ADVERBS

Adverbial ideas are usually expressed in Urdu by means of abstract nouns and a postposition. Some adjectives are used as adverbs, and some words are both postpositions and adverbs.

Place

pas, near	nicc, below
qərib, near	upər, upwards
age, ahead, in front	piche, behind
par, on the other side	bahər, outside
əndər, inside	bhitər, inside

tərəf (*feminine*), direction, helps to form adverbs :—

ys tərəf	over here, in this direction
kys tərəf	where, in what direction?
carøj tərəf	on all sides, in all directions
yəhañ, here, hither	vəhañ, there, thither
kəhañ, where, whither?	jəhañ, where, whither (relative)
kəhiñ, somewhere	kəhiñ nə kəhiñ, somewhere or other
kəhiñ kəhiñ, here and there	jəhañ kəhiñ, wherever

yəhiñ, vəhiñ, and jəhiñ are emphatic forms of **yəhañ, vəhañ, jəhañ**. **jəhiñ** is uncommon.

ydhər, hither, here	wdhər, thither, there
kydhər, whither, where?	jydhər, whither, where (relative)

In the case of these last four, the sense of motion to, hither, thither, etc., is commoner than that of rest in, here, there, etc.

Time

aj, to-day	tərsoŋ (rare), the day after
kəl, to-morrow, yesterday	or before pərsoŋ
pərsoŋ, the day after to-mor-	nərsoŋ (rare), the day after
row, or day before yester-	or before tərsoŋ
day.	

In place of **tərsoŋ** and **nərsoŋ** it is more usual to say **cəwthe dyn**, **paŋcveŋ dyn**.

The words given above are used only from the standpoint of to-day. From the standpoint of the past or the future "the next day" would be: **dusre dyn**, and "two days after": **tisre dyn**. "The day before" would be: **ek dyn pəhyle**, and "two days before": **do dyn pəhyle**

Other adverbs connected with time are:—

ahystə, slowly (and softly)	əb se, from now (looking
əb, now	either forward or back)
jəb, when (relative)	təb, then, after that (often
jəb se, since	correlative to jəb)
jəb tək, until	jhət
kəb, when?	fəwrən } at once, immedi-
kəb se, since when?	fylləwr } ately
kəbhi, sometimes	jəb kəbhi, whenever
kəbhi kəbhi, occasionally	rəftə rəftə, gradually
kəbhi nə kəbhi, some time	jəldi jəldi, quickly
or other	
hote hote, gradually	

əbhi, **jəbhi**, **təbhi** are emphatic forms of **əb**, **jəb**, **təb**. **jəbhi** and **təbhi** usually mean: for that reason, that is why. See notes on **əb**, **əbhi**, pp. 120-1; on **jəb**, **jəbhi**, **jəbtək**, **jəb to**, pp. 121-2.

aj kəl, in these days	dyn dyn	} day by day
	dyn bə dyn	
	roz bə roz	
		} day after day
		} gradually

bar bar	frequently	hər roz (or simply, roz),
ghəṭi ghəṭi	over and over	every day
	again	
səvere, early		fylhal, at present, in the
dəfətən, suddenly		meantime
əcanək, suddenly		bylfel, almost the same as
		fylhal

Manner

tərəh (*fem.*), manner, is used for adverbs of manner.

ys tərəh, in this way	kys tərəh, how?
əcchi tərəh, well	
yūṇ, thus	jūṇ, as (relative)
tūṇ, tyūṇ, vūṇ (correlative to	
jūṇ) so	jūṇ tūṇ kərke, with difficulty

yūṇhi, jūṇhi, emphatic forms of **yūṇ** and **jūṇ**. For notes on **jūṇ, jūṇhi, jūṇjūṇ, jūṇtūṇ**, see p. 122.

yūṇhi often means "without any reason", "causelessly".

əyse, so, thus	kəyse, how?
jəyse, as (relative)	vəyse, so (correlative to
kyōṅkər, how? (especially	jəyse)
in rhetorical questions,	
often suggesting impossibility)	

Other adverbs :—

əlbəttə	of course, certainly
əlyərəz, yərəz	in short
ənqərib	nearly
bəhwt	very
bəxubi	well
bəqi	after all, in any case
bəṛhkər	more, to greater extent
bəfək	without doubt

bhəla	well then
bhi	also, even; see pp. 127-8
bylkwł	altogether
fəqət	only, that is all
haŋ	yes
hərgyz (used only with negative)	: never
hi	adverb of emphasis; see pp. 123-4
hote hote	see under Adverbs of Time
kəhiŋ	much (in comparison)
kəm se kəm,	
kəm əz kəm	at least
koi	approximately
kyoŋ	why?
xaskər	especially
xwsusən	especially
lyhaza	therefore, accordingly
məslən	for example
mət	don't (with imperative)
nə	not, no
nahəq	unwarrantably, unreasonably
nəhiŋ	no, not
nyhayət	extremely
niz	also
phyr	then, again
qərib, qəribən	nearly
rəftə rəftə	see under Adverbs of Time
səxt	very (of unpleasant things)
syrf	only
tək	not even (emphasising preceding word)
(with negative)	
to	indeed, then
ytyfaqən	by chance
zərur	certainly, of necessity
zyadə	more

kəhiŋ, much, as in **kəhiŋ əccha or behtər** : very much better.

koi, approximately; **koi dəs mil ka faslə**, a distance of about 10 mls.

mət is used with imperatives only when the person is addressed as **tu** or **twm**.

tək in negative clause means "not even"; as :—

ghəṛa tək nə choṛa he did not leave me even a
water vessel

It will be noticed that **tək** is not a postposition since we do not have **ghəṛe tək**.

POSTPOSITIONS

Postpositions generally follow the noun or pronoun or adverb which they govern. Nouns or pronouns are governed by postpositions in the ordinary oblique case.

Etymologically postpositions are in most cases nouns in the locative case, sometimes old nouns, sometimes nouns in current use. Sometimes they directly follow the word they govern, but more often the word for "of", **ke** or **ki**, intervenes. This brings out the fact that they are nouns and have gender, **ke** being used when they are masculine, and **ki** when they are feminine.

Postpositions immediately following the word governed :—

* ka, ke, ki, of; see note	pər, upon
ko, for, to	məṇ, in, into
se, from, with, than, by	ne, by
tək, up to, till	səmet, along with

Postpositions following the word governed, but preceded by **ke** :—

ke pas, near, with	ke lie, for, for the sake of
ke piche, behind, after	ke nice, under
ke upər, over, above	ke age, in front of, before
ke nəzdik, near	ke sath, along with
ke bhitər, inside	ke əndər, in, inside

* This is both a postposition and an adjective; it becomes **ke** before a masculine noun in the plural and in the oblique singular. Before all feminine nouns, it is **ki**.

ke pære, beyond
 ke vaste, for, for the sake of
 ke syre, at the end or extremity of
 ke bæḡəyr, without
 ke mwabyq, according to
 ke mare, through, on account of
 ke mafyq (mwafyq), according to, suitable to
 ke sypwrd, in charge of
 ke həvəle, in charge of
 ke bəjac, instead of
 ke bərəks, the opposite of
 ke layq, suitable for
 ke dərməyan, in the middle of
 ke bays, on account of
 ke qəbyl, worthy of, fit for
 ke xylaf, ke bərxylaf, in opposition to
 ke əlavə, besides, in addition to
 ke zymme, in the responsibility of
 ke bədle, in exchange for
 ke gyrd, ke yrd gyrd, round about
 ke qərib, near

ke par, on the other side of, beyond
 ke haḡ, at or to the house or place of
 ke hath, by the hand of
 ke samne, in front of
 ke bəmuḡyb, according to
 ke byna, without
 ke bahər, outside of
 ke bərabər, equal to, on a level with
 ke rubəru, face to face with
 ke havwjud, in spite of
 ke mwətəlləḡ, connected with
 ke evəz, instead of
 ke dərpəy, in pursuit of
 ke səbəb, on account of
 ke vəsile, by means of, through
 ke as pas, round about and near
 ke bad, after (in time)
 ke qəbl, before (in time)
 ke zərie, by means of
 ke syva, besides, in addition to
 ke carəḡ tərəf, on all sides of

The following come after their noun or pronoun, but are preceded by **ki** :—

ki tərəf, towards
 ki xətyr, for the sake of
 ki manynd, like
 ki nysbət, than
 ki jānyb, towards
 ki babət, concerning
 ki mysl, like

ki jəḡəh, in place of
 ki mārəfət, by means of, through
 ki tərəh, in the manner of
 ki bədəwlət, thanks to, through (of good things)
 ki zəbani, by the mouth of

Occasionally one of these postpositions is separated from **ki** and comes before its noun or pronoun. In this case **ki** is changed to **ke**, as :—

manynd ws ke

like him

There are a few Arabic and Persian postpositions which precede their nouns or pronouns. Some of these are used only in certain fixed phrases, and their meanings as postpositions do not arise. The following are worth recording :—

dər, in

be, without

ba, with

əz, from, by (of author)

ma, along with

fi, per; as :—

ta, up to, till

fi sədi, per cent.

Except **be** and **ma**, all are used only in Persian and Arabic expressions.

NOTES

1. donoṅ, tinoṅ, caroṅ, etc. (with postpositions)

The following sentences show how to attach postpositions to these numerals :—

tinoṅ ne lykha

the three of them wrote

donoṅ ko dykhao

show it to both

caroṅ admioṅ ne kəha

all four men said; cf. **caroṅ**

admi **ae**, all four **men**
came

tisra hərf zəbər əwr peṣ se
donoṅ tərəh həy

the third letter can be written
with short **a** and
short **u**, both ways

rastbazōṅ əwr narastoṅ do-
noṅ ki qyamət hogi

there will be a resurrection
of both the righteous and
the unrighteous

ws ne hynduoṅ əwr mwsəl-
manoṅ donoṅ pər ylzam
ləgaya

he blamed both Hindus and
Muhammadans

mwrđoŋ əwr zyndoŋ donoŋ	Lord of both the dead and
ka xwdavənd	the living
donoŋ beŋoŋ meŋ se hər ek	he blessed both his sons
ko dwa di	

2. Two or three postpositions may be used together

wn ke bic meŋ se	from among them
yn meŋ ka	(one) of them
meri tərəf se kəhna	say from me, on my behalf
mez pər se gyra	it fell off the table (from on)
yn meŋ se ek ne kəha	one of them said (from in)
ghər ke samne ka dərəxt	the tree in front of the house
ws ke pas se cəla gəya	he went away from him

“From” of motion from a *person* cannot be expressed by **se** alone. This sentence would more naturally be: **wse choŋkər cəla gəya**.

CONJUNCTIONS

əwr, and	cahe . . . cahe, caho . . .
o, and (Persian)	caho, whether . . . or;
lekyn, but	either . . . or
pər, but	ya, or
bəlky, but (not so and so,	ky, that
but so and so); on the	məgər, but
contrary; say rather	tal əm, nevertheless, yet
əgər, if	təwbhi, nevertheless, yet
hərcənd, although	go, go ky, although
to, then, indeed	haləŋky, although
cunŋky, since	phyr, then
pəs, so, in short, accord-	cwnəŋcy, accordingly, so
ingly	kyonky, because
nəhiŋ to, if not, otherwise	vərnə, if not, otherwise
taky, in order that	aya, whether
ya . . . ya, either . . . or	kya . . . kya, whether . . .
xah . . . xah, whether . . .	or; both . . . and
or; either . . . or	nə . . . nə, neither . . . nor

NOTES

1. **aya**, whether: is used at the beginning of noun clauses; it is often followed a few words farther on by **ya**, or:—

jake pucho (ky) aya twm go and ask him whether he
ana cahte ho ya nəhiŋ wishes to come or not

In this sentence, **ya nəhiŋ** may be omitted.

2. **kya . . . kya**: separates words, but not clauses:—

kya bəre kya choṭe whether great or small; i.e.,
both great and small

3. **xah . . . xah**: separates both clauses and words:—

xah swneŋ xah nə swneŋ whether they listen or not
xah choṭe xah bəre whether small or great, but
not both (see **kya . . . kya**)

4. **cahe . . . cahe**: usually separates clauses:—

cahe dudh pio cahe ləssi pio drink either milk or butter-
milk

cahe kwch hi ho no matter what happens;
lit., whether anything
may be, with "or not" un-
derstood. In this case the
second **cahe** is omitted

If the nominative is **twm**, as in the first sentence under **cahe**, we may change **cahe** to **caho**, you wish—**caho dudh pio caho ləssi**.

5. **cahe . . . cahe, caho . . . caho, xah . . . xah**: all mean either one alternative or the other, but not both alternatives. On the other hand, **kya . . . kya** means both the one and the other.

6. **lekyn, mægər, pər**, and **bəlky**.

bəlky is distinct from the others. It expresses English "but", "in fact", etc., in phrases like the following: not

so, but on the contrary; not only so but more; not that, in fact not even this; so, in fact even more than that.

lomri nəhiŋ bəlky gidəŋ	not a fox but a jackal
yəhiŋ nəhiŋ bəlky wl̥ʈa	not only so, but on the contrary he got angry (wl̥ʈa = upside down)
xəfa hua	
car kya? bəlky ek bhi	four? why, not even one
nəhiŋ aya	came
haŋ, wsc nəwkər rəkhunga,	yes, I will take him as a servant; in fact I shall give him a house in addition
bəlky ghər bhi dunga	

lekyn, **məgər**, and **pər** all mean "but" in adversative clauses. There is little difference. **lekyn** is the strongest, **məgər** the next, and **pər** is the weakest. **pər** can never be stressed; the other two can. In most cases one may use any one of the three. Indian grammars say that **məgər** marks exceptions. There is not much in this.

səb ae məgər kəriin nə aya	they all came, but Karim did not come
twm ʃayəd rənjida ho, pər	you will perhaps be annoyed,
bole bəyəyr kəyse rəhuŋ?	but how can I refrain from speaking?
məyŋ ne səxt hwkm dia	I gave strict orders, but he
lekyn ws ne meri ek nə	paid no attention to a
mani	single thing I said

The difference is very slight.

INTERJECTIONS

hae, hac hae, alas!	əfsos, what a pity!
vah va, how splendid!	jabaf, bravo!
əre (<i>fem.</i> əri), O!, used in addressing some one; it implies the pronoun twm or tu	kaf, kaf ky, would that

We may include here nouns of address :—

ji	sir, madam; may be said to any one who is addressed as ap
ji haŋ	yes, sir
ji nəhiŋ	no, sir

jənaḅ, **hwzur**, **sərkar** are very respectful terms of address, meaning "sir" or "madam". **jənaḅ** may be used in any highflown conversation for "sir" or "madam". **hwzur** is used chiefly by servants, but also occasionally by others as an exaggerated term of respect. **sərkar**, literally the Government of a state or country, is rather obsequious; it is rather common among villagers, but rare among servants.

vala has the sense of being connected with, being in charge of, belonging to, possessing. With a verbal noun or gerund it is an agent, one doing or about to do something. It is used as a suffix to nouns, including verbal nouns, and to some adverbs and postpositions. Nouns of the Second Declension, ending in **-a**, including verbal nouns, or **-ə**, change **-a** or **-ə** to **-e** before **-vala**. It cannot be used with an adjective.

dwpəṭṭevala	the man with a shawl
bəkrivala	the goatherd
voh aj janevali həy	she's about to go to-day; she is starting to-day
həm car khanevale həyŋ	we are four eaters; my family consists of four
bicvala	the middle one
parvala	the one on the other side

-vala can be suffixed to the following adverbs of time and postpositions or adverbs of place :—

aj, to-day	tərsəŋ } (rare) (see under
kəl, to-morrow, yesterday	nərsəŋ } adverbs of time)
pərsəŋ, day after to-morrow,	əb, now
day before yesterday	

pas, near	sath, along with
qərib, near	samne, in front
nəzdik, near	pəhyle, before, formerly
par, on the other side	bahər, outside
bad, after	əndər, bhītər, inside
bic, middle	piche, behind
dərmyan, middle	age, before
nice, below	pəre, beyond
upər, above	bərabər, on a level with

-vala must not be used with adjectives; thus, referring to **ṭopīaṅ**, caps :—

ap kali cahte həyṅ ya lal? do you want the black one or
 məyṅ kali luṅga the red? I will take the
 black one

It would be wrong to say **kalivali**; still more so, **kala-vala**.

NECESSITY, ADVISABILITY, DUTY

These ideas are expressed by either :—

1. The infinitive with one of the verbs **hona**, **həy**, **tha**, together with some adjective (or even noun) meaning necessary, proper, advisable, duty, etc. [On this infinitive see below, p. 96.]

2. One of these adjectives or nouns with the conjunction **ky**, that, followed by the present subjunctive or past conditional.

The adjectives generally used are **zəruri**, **zərur**, necessary; **mwnasyb**, suitable, proper; **vajyb** or **lazym**, right, proper; **fərz**, a noun meaning “duty” is also quite common.

Examples of (1) and (2) :—

- | | |
|-----------------------|-----------------------------|
| (1) jana mwnasyb həy | it is proper to go |
| jana mera fərz tha | it was my duty to go |
| (2) lazym həy ky məyṅ | it is right that I should |
| jaug | go |
| lazym tha ky voh jata | it was right that he should |
| | go |

3. The idea of necessity, must, etc., may also be expressed by one of the verbs **hona**, **həy**, **tha**, **pəṛna** without the word **zərur**, necessary.

mwjhe jana pəṛna	I shall have to go
mwjhe jana həy	I have to go

4. The idea of duty, advisability, ought, etc., may also be expressed by :—

- (i) **cahie**, it is advisable or desirable or right, with the infinitive, or, in the past tense, with the infinitive and **tha**.
- (ii) **cahie** alone for the present tense, or with **tha** followed by the conjunction **ky**, that, and the present subjunctive or past conditional.

mwjhe jana cahie	I ought to go
mwjhe jana cahie tha	I ought to have gone
cahie tha ky mōyṇ jata	I ought to have gone

It will be noticed that although **cahie** by itself means "it is desirable", it can be used with **tha**, and then **cahie tha** means "it *was* desirable".

Gerundive Infinitive

In the above cases the infinitive is almost always the gerundive infinitive (see p. 68), i.e., it is an adjective agreeing with the object if there is one (except in case (b) explained below). We must remember that in reality this object is generally the grammatical nominative. As will be seen below, the gerund is sometimes used.

The rules for the construction of the gerundive infinitive are as follows :—

- (a) If there is no object the infinitive is masculine singular.
- (b) If there is an object followed by **ko** the infinitive is masculine singular.
- (c) If there is an object without **ko** the infinitive agrees with it in gender and number.

- (d) The person who has to or ought to perform the action mentioned, or for whom it is necessary, is put in the dative case with **ko**. In English this person is usually in the nominative case.

Examples :—

hømeŋ əpni bliul manni cahie	we should admit our fault
wse nafspatiŋ xəridni	he will have to buy pears
pəŋeŋi	
twmhəŋ əpni amdəni ko	it is not proper for you to
gəŋvana mwɳnasyb nəhiŋ	throw away your income
mwjlie cyt̪hi ɖak meŋ ɖalni	I had to post a letter
thi	

For the subjunctive after **ky** the rule is that the present subjunctive is used for present and future time, and the past conditional for past time.

ap ka fərz həy ky ədəb se	it is your duty to answer
jəvab deŋ	politely
lazym həy ky voh vərzyf	it is right that he should do
kəre	physical exercise
mali ko cahie tha ky nimbu	the gardener should have
nycəŋta	squeezed out the lemons
həmeŋ vajyb tha ky pəhyle	we should have prepared
se təiyari kəte	beforehand

Gerund or Verbal Noun

This is sometimes used instead of the gerundive, but not often if there is an object.

mera fəwrən ləwɭ ana lazyɳ	it is right, in fact a duty, for
bəlky fərz həy	me to return at once (my
	immediately returning is
	right, in fact a duty)
ap ka ys tərəh jhuɭ bolna	your telling lies like this was
mwɳnasyb nə tha	improper

HABIT

Habit can be expressed to some extent by the Present and Imperfect tenses, but to emphasise the habitual nature

of an action, the verb **kərna** is used with what appears to be the past participle of the required verb. It is not certain that this is a past participle, but beginners will remember the rule more easily if they consider that it is. It has the same form as the masculine past participle for every verb except **jana**, which takes the form **jaya**. The form does not vary for gender or number.

ws ke dəftər meɳ nɔ bəɪθa	do not make a habit of sit-
kəro	ting in his office
məɳɳ ʃam ke vəqt ʈəhla	I used to go for a walk at
kəɾta θa	sunset

CONTINUANCE, ETC.

rəhna : remain, reside, when used with another verb, has two meanings :—

1. **rəha**, the past participle, joined to the root of another verb, expresses doing or being something at the moment spoken of. We have already seen this in the conjugation of the verb.

pi rəha	drinking at the moment
wɾ rəha	flying at the moment
ʃerni ʃəngəl meɳ panɪ pɪ	the tigress was drinking
rəhi θi	water in the forest
wqab asman meɳ wɾ rəhe	eagles are flying in the sky
həɳɳ	

2. **rəhna** with the present participle of any verb means to go on doing something, keep on doing, continue to do. This closely resembles the English idiom.

sari rat jua khelte rəhe	they gambled all night
meri bivi rəfu kəɾti rəhti	my wife keeps on darning
• həɳ	

Beginners find a difficulty in the use of **kərna** (see last section) and **rəhna**, when used with other verbs, and still

more when used with each other. The following should be studied :—

richni seb kha rəhi həy	the she-bear is eating apples
richni seb khati həy	the she-bear eats apples
richni seb khati rəhti həy	the she-bear keeps on eating apples
richni seb khaya kərti həy	the she-bear makes a habit of eating apples

Compare also :—

məlkə xemoŋ mɛŋ rəha	the queen makes a habit of
kərti həyŋ	living in tents
məlkə kam kərti rəhti həyŋ	the queen keeps on working
məlkə kam kər rəhi həyŋ	the queen is working just

CONDITIONAL SENTENCES

The method of expressing conditions depends on whether the fulfilment of the condition is (a) assumed, (b) doubtful, but possible, (c) impossible :—

- (a) When the fulfilment is assumed as at least extremely probable, the indicative is generally used.

əgər ap ki əysi mərzi həy to	if this is your will, I shall
zərur jaungə	certainly go
əgər nəwkər se yeh bhul hui	if the servant made this
to ws se bəɾə qwsur hua	mistake, he committed a
	great fault
ap der se aenge to ap ka kam	if you come late you will not
nə bənegə	obtain your purpose (your
	work will not be made)

- (b) If the fulfilment is possible but doubtful, the protasis (the if-clause) has the present subjunctive. The other may be either indicative or present

subjunctive. The latter implies more doubt. The apodosis (second clause) sometimes has the verb in the imperative, which is only a form of the present subjunctive.

fayr ho to fer bhi kàhega nò	if he is a poet, he will make up verses, won't he?
əgər fer pynjre mən phəŋs gəya ho to əccha həy	if the tiger has been caught in the trap it is a good thing
xəbərdaṛ twm ne gali di to pəçhtaogē	take care, if you use bad language you will be sorry
hwkm dijie to məyn əb jaun	give the order and I will go
əgər yjazət myle to kam fwrū kəruŋ	if I get permission I shall (or can) begin the work
age bəṛhe to mərə	if you go forward you are a dead man; (lit. if you went forward you died)

(c) Fulfilment not possible; both clauses in past conditional or pluperfect conditional.

əgər ləṛke ke bap ko xəbər hoti to bəṛa ghəbrata	if the boy's father knew, he would be much distressed (or had known . . . would have been)
ys koṭhri ki səfedi nə ki goi hoti to məwlvi sahəb səxt naraz nə hote?	if this room had not been whitewashed, would the maulvi not have been very angry?
zəra bhi durəndəfi kəṛte to əysi beṇəqufi twm se sər- zəd na hoti	if you had exercised the least foresight, you would not have committed such folly
ap wse dərgwzər kəṛte to əccha hota	if you had forgiven him, it would have been a good thing

' For examples of the pluperfect conditional, see sentences, Lesson 27, pp. 210-12.

SOME PARTICIPIAL CONSTRUCTIONS

Types :

- (i) phəta jata həy.
- (ii) pəhta jata həy.
- (iii) pəhe jata həy.
- (iv) jata rəha.
- (v) kəhe deta həy.
- (vi) aya cahta həy.
- (vii) roya ki

(i) Past participles of intransitive verbs are used with tenses formed from the present participle of **jana** to indicate being on the verge of or rapidly approaching some condition.

mera dyl phəta jata həy	my heart is just breaking
məyn məri jati huŋ	I am almost dead (i.e., exhausted, greatly distressed)
mera gəla bəytha jata tha	my throat was sitting down, i.e., I was rapidly becoming so hoarse that I could not speak
mere rongte khəte hue jate the	the hairs (on my body) were ready to stand on end (through alarm, etc.)
məyn əccha hua jata huŋ	I am rapidly getting well, am almost well

Note that **hota jata huŋ** would mean "gradually getting well".

(ii) When the present participle of any verb, transitive or intransitive, is used with **jana** as an auxiliary verb, three cases arise :—

(a) The verb **jana** may retain its sense of "going".

In this case there are two distinct verbs :—

voh həŋsta jata tha	he was going along laughing
gwɹia leti ja	take the doll with you (<i>fem.</i>)
ca pite jao	have some tea before you go

- (b) If the first verb is purely neuter, not expressing action of any kind, the meaning is "gradually becoming".

voh buṛha hota jata tha he was gradually becoming
old

Note that in example 4 under (i) above, **khṛja hona** is not a neuter verb, though **hona** by itself is.

- (c) If the first verb is transitive or intransitive (but not neuter), the two verbs together mean "keep on doing" with the action limited to one occasion at a time. It implies intention, and therefore is confined to sentient beings, including inanimate things personified. Arising out of the intention implied there is often a suggestion of "in spite of something going on at the same time, possibly tending to hinder it". It sometimes seems to say "he went on, and would not give up". The meaning does not differ greatly from that given below under **pəṛhe jana**, but in this case the first verb may be intransitive as well as transitive.

voh cahe lakh māna kṛta although he used (on various
tha māyṅ əpna kam kṛta occasions) to forbid me
jata tha strongly, yet (on each oc-
casion) I went on with my
work (lit. he used to
forbid me 100,000)

(iii) The past participle of transitive verbs, inflected in the masculine singular oblique form, is used with **jana** to indicate "keep on doing". The action is generally limited to one occasion at a time. Like **pəṛhta jana**, dealt with in the previous section, this implies intention, is confined to sentient beings, and has a suggestion of something else going on at the same time, possibly tending to hinder it.

phulon ko kyon choṛe jate why do you go on leaving
ho out the flowers?

(**choṛ jate ho** would mean "leave them and go off".)

saṅp wse nygle jata tha the snake kept on swallowing
it up

ləṅka əpna səbəq pəṅhe jata the boy kept on at his lesson
tha (on that occasion)

(**pəṅhta rəha** might mean he worked for some months.)

ram ka nam rəṅe jao keep on repeating Ram's
name (do not mind what
is going on at the same
time)

ws ne bəhwt mənə kia, pər he tried hard to stop me, but
məyṅ əpna kam kie gəya I went on with my work

This is like the case discussed under (ii), but here the first verb must be transitive.

(iv) **jata rəhna** means :—

(a) disappear,

(b) die,

(c) keep on going.

ys fəhr ki sari rəwnəq jati the liveliness of this town
rəhi has disappeared, i.e., few
people are left in it

volı vəhaṅ do məhine he continued going there for
bərabər jata rəha two months

(v) The past participle of a transitive verb (inflected in the oblique masculine singular) is joined to **dəna**, rather less commonly to **ləna**, still less commonly to **ḍalna**, and least commonly to **bəyṭhna**, to show definite decision. This use is confined to tenses formed from the present participle.

məyṅ saf kəhe deta huṅ I tell you plainly
məyṅ əbhi dhoe ḍalta huṅ I will wash it in a moment
məyṅ əpna dwpəṭṭa lie leta I will take my shawl
huṅ

(vi) The uninflected past participle of a verb (or what looks like a past participle) is joined to the tenses formed

- (iv) By using an adjective with a passive sense, such as an Arabic passive participle, with **hona** or **ho jana** :—

nəwkər məwqaf ho gəya the servant was dismissed

Notes on the Use of the Passive Voice

1. Many kinds of transitive verbs made up of two or more words can be used in the passive. Such are the following :—

- (i) Compound verbs, e.g., verbs with **dena**, **lena**, **qalna**, **rəkhna**, as their second element.

təmam dərəxt kaʔ dale gəe all the trees were cut down

- (ii) Verbs composed of noun or adjective and verb.

məʔər mol li gəi the motor-car was bought
səbəq yad kia gəya the lesson was learnt

A remarkable thing is that this sometimes occurs when the active verb does not take the direct object.

fəhr ke qərib bəhwt se admi many men were crucified
səlib die gəe near the city

The active voice of this verb takes the dative.

- (iii) **ləgna**, **səkna** and **cwkna** can be used along with the passive.

joʔa sia ja cwka the suit of clothes has been made (sewn)

əb voh wstadəj mej gyna now he has begun to be counted among the masters
jane ləga

bəyl jota nə ja səka the bull could not be yoked

- (iv) Verbs used in expressions signifying necessity, duty, etc.

ws vəqʔ cyʔʔhi lykhi jani thi at that time a letter had to be written

- (v) Along with **rəhna** and the present participle which show continuity :—

pæjamə sia jata rəhega the trousers will continue
being made

- (vi) Two verbs used together as a form of repetition.

vəhiŋ pala posa gəya it was there he was brought
up and looked after

- (vii) A very peculiar use is the impersonal passive with the logical nominative governed by **ko**, which means "as for, with regard to, etc."

ws ko bər tərəf kia gəya with regard to him it was
dismissed, i.e., he was dismissed

ws ko xub piṭa gəya he was soundly beaten
ws ko byṭha dia gəya he was seated, i.e., he was
given a chair

Students should not attempt to copy this usage till they have become very familiar with it. The straightforward passive is also correct and quite common : **voh bər tərəf kia gəya**, he was dismissed.

- (viii) The negative passive expresses inability, cannot, could not, etc. See p. 69.

SPECIAL POINTS

The use of **ne**

[See p. 49.]

(a) *Compound Verbs.* A compound verb requires **ne** if both the verbs of which it is composed would take **ne** when used alone. If either of the verbs would not take **ne** when used alone, the compound verb will not take **ne**.

E.g., **kəh dena**; both verbs take **ne**, therefore **kəh dena** takes **ne**.

məyŋ ne saf kəh dia I said plainly

But **ro dena**, weep; **həŋs dena**, laugh; **cəl dena**, go off; **ho lena**, accompany, etc.; **ro lena**, weep—have in each case one verb which does not take **ne**; therefore the compound verbs do not take it.

lərki ro di
donoŋ sypahi cəl die

the girl burst out crying
both the sepoy went off

So also :—

voh le aya, he brought

voh le gāya, he took away

(b) The following verbs which are or can be transitive do not take **ne** :—

*bəlna, speak

bhulna, forget

*bəkna, talk nonsense

lagna, begin

*jəŋna, give birth to

cwkna, finish

lana, bring (probably con-
tracted from **le-ana**)

kərna, expressing continu-
ance: as **voh roya ki**, she

dykhai dena, be visible

kept on crying

swnai dena, be audible

phaŋdna, leap over

pana, succeed in, manage to,
be allowed to

(c) The following verbs can be either transitive or intransitive. They take **ne** when they are transitive; otherwise they do not.

bədolna, change

bhərna, fill, become full, be
filled

jhwłəsna, scorch, be
scorched

rəgərna, rub

pələtŋna, return

włətŋna, turn upside down

qərar pana, obtain rest

pwkarna, call out

qərar pana ne, be decided

pwkarna ne, call to some one
for help

pəŋhna: learn, read, recite; and **siklŋna**: learn to do

* These, when the object is expressed, may take **ne**. Thus :—

ws ne [or voh] behudə bəka he talked great nonsense .

ws ne [or voh] jhuṭ bola he told a lie

For "what did he say?" we may not use **ws ne**; it is **voh kya bola?**

something, should both have **ne**, but occasionally occur without it.

səməjhna, even when transitive, is better without **ne**, but occasionally has it.

(d) The following never have **ne** when there is no object, but when there is one they may either have it or omit it.

harna, lose, be defeated **jitna**, win

When they have an object such as **bazi**, game; **fərt**, bet; **mwqəddyma**, lawsuit, they may either take or omit **ne**.

cahna, wish, omits **ne** if the nominative is **dil**, **ji**, heart; otherwise it takes **ne**.

bəhəsna, argue; **cyllana**, call out, do not take **ne**; **sath dena**, accompany, does.

(e) The following intransitive verbs take **ne** :—

thukna , spit	həgna , mutna, perform the
chīṅkna , sneeze	offices of nature
jhaṅkna , peep	

thukna can be transitive, meaning despise :—

sare fəhr ne wse thuka the whole city despised him
but it takes **ne** whether it is transitive or not.

həy, hota həy, hota tha, tha, hua

In this connection the following should be noted :—

həy and **tha** mean “is” and “was on one occasion”.
hota həy and **hota tha** mean “is” or “was as a rule, generally”.

The same idea is found in the present and imperfect tenses of other verbs. Finally, the form described on pp. 97–8 means “make a practice of”.

Examples:

ʼys bəkre ka ek hi siṅg həy	this goat has only one horn
bəkrəṅ ke do siṅg hote həyṅ	goats have two horns
bhalu məkəi khate həyṅ	bears eat Indian corn (maize)

dekho bhalu məkəi kha rəha həy	look, the bear is eating the maize
ek bhalu pəhaɾ meɟ rəhta həy, jo hər roz həməri məkəi ko khaya kəɾta həy	a bear lives in the mountain which makes a daily practice of eating our maize

tha, hua:

tha means simply "was"	hua suggests "became".
voh xəfa tha	he was angry
voh xəfa hua	he got angry
ws ka fəyslə yeh tha	this was his decision
fəyslə hua ky . . .	it was decided that (decision became that)
kya bat thi	what was the matter?
kya hua	what has happened?

mylna, mylana

See also p. 15.

mylna (intransitive) 'accrue, come to, meet, agree with, join with, mix with.

1. Of things :—

Be obtained, accrue. The word for the thing is in the nominative, and that for the person who obtained it in the dative.

wn ko tin tin pəyse myle	they got three pice each (to them three pice each accrued)
--------------------------	--

2. Of persons :—

Meet, join; with **ko**, by accident; with **se**, by design.

voh mwjhe rəste meɟ myla	I met him on the road (Urdu has "he met me")
səb se myl lo	shake hands with everyone (lit. meet everyone)
əb to ap bhi wdher hi ja myle	now you too have joined their party (lit. have gone and joined there)

məyŋ ws se jake myla	I went and had a talk with him
voh mwjhe kəhiŋ nəhiŋ mylta	I cannot find him anywhere
voh mwjh se kəbhi nəhiŋ mylta	he never comes to see me
voh meri mwxylyfət ke lie myl gəe	they have conspired to oppose me
3. mylkər, together	səb mylkər khao, eat altogether
myla jwla, mixed up	myla jwla pəra həy, it is lying all mixed up

mylana : 'to compare, make agree, introduce to, mix, joined :—

yn donoŋ xətoŋ ko mylao	compare these two letters
təhsil ki ghəri se məyŋ ne əpni jeb ghəri mylai	I set my watch by the Tahsil clock (or simply compared it)
kəl məyŋ bəre sahəb se myla; kys ne mylaya?	yesterday I had an interview with the head (of any particular department). Who introduced you?
xwda li ne twjh se mylaya mwjhe	it is God that has united us (made me meet with you)
kysi ne ys fərbət meŋ zyadə qənd mylai	some one has put too much sugar in this sherbet
ws ne haŋ meŋ haŋ mylai	he agreed to everything (mixed yes with yes)
həm wse əpni tərəf myla lenge	we shall get him to join our party (mix him with our side)

lagna, ləgana

'We have already noticed the use of **lagna** with verbal nouns, p. 70. It means literally "to be attached, to stick" (intransitive). The following sentences will

illustrate its various meanings. See also the sentences on pp. 163-4.

səxt dhup lægi	the sun was very hot (severe sunshine attached)
ap ko coṭ nəhiṇ lægi nə?	you did not get hurt, did you? (coṭ, f., blow, hurt)
mwjhe lohe se ṭhokər lægi	I knocked my foot against a piece of iron
meri juti lægti həy	my shoe pinches
səfər meṇ pəndrə dyn lægeṅge	the journey will take a fortnight
bis admioṇ ki nəwkəri lægti həy	they employ twenty men
mwjhe hər roz barə bəje bhuk lægti həy	I get hungry every day at twelve (hunger attaches to me)
kəl mwjhe do bəje pyas lægi	yesterday I felt thirsty at two
voh mera bhai lægta həy	he is, one might say, my brother, i.e., my cousin, oldish nephew, etc., almost my brother
ws ka ṡəyr mwlk meṇ dyl (or ji) nəhiṇ lægta	he is not happy in a foreign country (his heart does not stick there)
kytni der lægegi?	how long will it take?
jəṇab ap ke nam pər dhəbba lægega	sir, your name will be disgraced (dhəbba = stain)
wn ka kəhna mwjhe bwra læga	what they said hurt me (attached as evil)
yeh safə ws ko əccha nəhiṇ lægta	this turban does not suit him, or, he does not like it
ap ke hath kya læga?	what did you get (what attached to your hand)?
yeh cabi qwfī meṇ nəhiṇ lægti ghər meṇ ag læg gəi	this key does not fit the lock the house caught fire
mere bap kam meṇ læge rəhte həyṇ	my father is always at work

mwjhe ws se bimari lægi	I caught his illness
twmheṇ mwjh se khaṇsi lægi	you have caught my cough
dostōṇ meṇ mōyṇ kyōṇ	why should I feel embar-
ghəbrane læga?	rassed (or confused or shy)
	among friends?
wse mwṇh nā lægne do	do not let him become for-
	ward with you (or, too
	familiar with you)
təlvar mwjhe lægi (occasion-	the sword struck me
ally mere lægi)	
dərəxtōṇ meṇ bəhwt phəl	there is a lot of fruit on the
læga həy	trees

Some ideas expressed intransitively with **læga** can be expressed transitively by **lægana**. This is true of the following taken from the sentences just given :—

səfər meṇ pōndrə dyn	take a fortnight over the
lægana	journey
der lægana	take a long time over
dhəbba lægana	to disgrace
cabi lægana	try the key in the lock
glər meṇ ag lægana	set fire to the house
dəs admioṇ ki nəwkəri	to put ten men to the work
lægana	

The postpositions are the same as for the intransitive form. Others are :—

ws ne kayəz pər mōhr lægai	he sealed the paper
mōyṇ ne dərvaṇe ki cyṭxəni	I bolted the door
(or cəṭxəni) lægai	

cahna, **fwru kərna**, **fwru hona**, **xətm kərna**, **xətm hona**

cahna, wish ; **fwru kərna**, begin ; **xətm kərna**, finish, are used with the gerundive infinitive. The rules for this infinitive are :—

- (i) If there is no object, the infinitive is masculine singular.

- (ii) If there is an object governed by **ko**, the infinitive is masculine singular.
 (iii) If there is an object not governed by **ko**, the infinitive agrees with it.

fayr ne nəzm pərḥni cahi	the poet wished to read a poem
ws fəxs ne ag swlgani fwru	that man began lighting a fire
ki	
mere valyd do həveliaŋ	my father (plural of respect)
bənvani cahte həyŋ, mægər	wishes to have two houses
tisri həveli kə bənvana	built, but does not wish to
nəhiŋ cahte	get the third house built

fwru hona, begin (intransitive) and **xətm-hona**, be finished, are sometimes used with a similar construction of the gerundive infinitive.

təb cytṭhiaŋ ani jani fwru	after that, letters began to
huiŋ	come and go (i.e., to pass between them)

cahna = be about to

cahna in its present and imperfect tenses is used with what seems to be a past participle (see p. 97 under *Habit*) to express "be about to".

sahəb əbhi aya cahte həyŋ	the gentleman is just about to come
ghoŋi mərə cahti thi	the mare was about to die

But note :—

bwdḍhi bycari mərna cahti	the poor old woman wished to die
thi	

This apparent past participle is invariable in form. See pp. 98, 104.

cahie

cahie, desirable, comes from **cahna**; its use with verbs

has been explained on p. 96. With nouns the rule is as follows :—

The word for the person who desires a thing is in the dative, the thing desired is in the nominative. In the plural **cahie** changes to **cahię** when used by itself without another verb.

mwjhe kəl car qwli cahie	I want four coolies to-mor- row
ḍaḡṭər ko əcchi ḍəvaę cahie	the doctor wanted good
thiḡ	medicine

kəhna, bolna, bətaṇa (bəṭlana), jətaṇa (jəṭlana)

kəhna

(i) To say :—

ws ne kəha	he said
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(ii) To call :—

yse kya kəhte həyḡ	what do they call this (say to this)?
ws ko kərim kəhte həyḡ,	they call him Karim—call
jəhyl kəhte həyḡ	him ignorant !

(iii) To tell :—

məyḡ ne ws se kəh dia	I have told him
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(iv) To command :—

nəwkər se kəho gaḡi təiyar kəre	tell the servant to get the carriage ready
jəyse wn ke bap ne wn ko kəh dia tha	as their father had ordered them

bolna

• (i) Speak (occasionally, say) :—

nə bolo ; bolo mət	do not speak
voh boli	she said

mangkār laya he has asked for it and
brought it (i.e., borrowed
it)

bhik mangta hōy he begs (asks for alms)

cahna: wish for, desire, love. For construction of **cahna**, see p. 96; for **cahie**, see pp. 96, 114. With a subject denoting an animate being, **cahna** takes **ne** in past participle tenses, but with **dyl** or **ji**, heart, it does not.

mera ji caha my heart wished

māyṇ ne caha I wished

kya cahte ho? what do you want?

ws ki maṇ wse bāhwt cahti his mother loves him very
hōy much

cahe, cahe . . . **cahe**, see p. 92.

gyrna, leṭna, pəṭna

gyrna: ordinary word for "fall", also metaphorical.

meri jan gyri jati hōy I am greatly depressed (my
life is falling)

leṭna, lie down; **leṭa hua**, lying down

jake leṭ rāho go and lie down

pəṭna:

(i) Fall, of dew, sunshine, rain, snow, hail, drops of water, etc., but not of things falling off a table, etc.

(ii) Metaphorical, e.g., **afət pəṭi**, calamity befell; **zərurət pəṭi**, necessity befell.

(iii) **pəṭa, pəṭa hua**, lying down.

pəṭa tha was lying, or lying down
mākan pəṭa hua hōy the house is lying empty
khet pəṭe hue hōyṇ the fields are lying fallow

(iv) Various phrases:—

yāhaṇ pəṭ rāho sleep here, spend the night
here

voh bimar pəra	he fell ill, became ill
ws ka gəla pəŋ gəya	he became hoarse (gəla = throat)
voh dur ja pəra	it tottered along, etc., and fell at a distance
bic meŋ (or, mamle meŋ)	why do you interfere, intervene?
kyoŋ pəŋte ho	while lying down, or while
pəŋte pəŋte	idle or out of work
ws ka nam kəllu pəŋ gəya	he came to be called Kallu
(v) With infinitive, to have to, see p. 96.	

TO HAVE

The English word "have" is expressed in several ways according to the nature of the thing possessed :—

- (a) Relatives, human beings : the genitive with **ka** and the corresponding possessive pronouns, **mera**, **twmhara**, etc.

meri car bəhneŋ həyŋ	I have four sisters
ap ke kytne mədədgər həyŋ	how many helpers have you?

For sons and daughters the old oblique in **ke** used to be heard, but is now almost obsolete.

babu ke əwr koi bæccə nəhiŋ	the babu (clerk) has no other child
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On the analogy of this one got also : **mere**, **tere**, **həmare**, **twmhare**. It must be remembered that this **ke** is an old oblique case; no word is understood.

- (b) Parts of the body : generally **ka**.

wn'ki aŋkheŋ to həyŋ məgər	they have eyes but do not
dekhte nəhiŋ	see

Theoretically the old oblique in **ke** may be used, but it is very rare nowadays. Here, too, no word is understood.

(c) Property, especially movable property : **ke pas**.

dukandar ke pas bəhwt the shopkeeper has a lot of
mezeŋ əwr kwrsiaŋ həyŋ tables and chairs
mere pas do mwrəbbe həyŋ I have two squares of land

But for property like land, which is not movable, we may have **ka** or **mera**, etc.

mere do mwrəbbe həyŋ I have two squares of land

(d) Abstract nouns : the dative in **ko** of the person ;
the abstract noun is in the nominative with the
verb " to be " .

raja ko bəŋə ſəwq tha, or the rajah had a great desire
bəŋi xahyŋ thi
mwjhe ylm nəhiŋ, or xəbər I have no knowledge, I do
nəhiŋ not know

If these are personal qualities (a) the genitive
in **ka**, or (b) **-vala**, or (c) rarely, the verb **rəkhna**
is used.

ws ki bəŋi lyaqət həy he has great ability
xwda qwdrətvala həy, or God has great power.
qwdrət rəkhta həy

(e) Diseases : either use the verb " to be " with the
dative, or say " he has contracted " the disease,
for which : **hona**, **hojana**, **ləgna**, **ana**, are used ;
for fever **cəŋhna** is common ; and for cough
wŋhna ; **ləgna** often occurs with the meaning
of " catching " an infectious disease.

wse bwxar cəŋh gəya he has got fever
wse səxt mərəz ho gəya he has got a serious disease
bəcce ko zwkam hua the child has a cold
meri valdə ko sərdi ləg gəi my mother has caught cold
wse hər roz khaŋsi wŋhti həy he coughs every day
mwjhe ws se bimari ləgi I got the disease from him
mwjhe ws se khaŋsi ləgi I caught my cough from him

TO WEAR

“To wear” is expressed by verbs meaning “put on”. The following sentences show how :—

safə baṇdhta tha	he used to tie (i.e., put on, therefore wear) a turban
koṭ pəhyne aya	he came with a coat put on (i.e., wearing a coat)
ws ne cadər oṭhi thi	she had put on a shawl (i.e., was wearing a shawl)

But it must be remembered that these words mean “put on”, not “wear”, and the sentences must be turned with this in mind.

pəhyнна is used of coat, overcoat, waistcoat, cap, hat, shoes, boots, gloves, trousers, *bwrga*, etc.

oṭhna is used of shawl, quilt, and similar garments.

baṇdhna, tie, is used of turbans, dhotis, and similar things.

Some say: **dhoti pəhyнна**. Of the sari it has been remarked :—

əwrteṇ saṛi ko adhi baṇdhti	women tie half the sari
adhi oṭhti həyṇ	round their waists and pull half of it over themselves

TO KNOW

“To know” is expressed by **janna**, know; **xəbər, f.**, news; and **malum**, known, etc.

məyṇ janta huṇ	I know
məyjhe xəbər nəhiṇ	I do not know
xəbər bhi həy?	don't you even know? (said to find fault or threaten)

malum means “known”, “seeming”, “appearing”, according to the following rules :—

malum, known, when used with the present or imperfect of **hona**, be or become, means seem or appear;

with other tenses generally to be known, sometimes to seem; with any part of **hojana**, become, and with **həy**, is, and **tha**, was, it always means to be known.

həmeŋ malum hota həy	it seems to us
wnheŋ malum hota tha	it seemed to them
həmeŋ malum hua	it became known to us, or, it seemed to us
həmeŋə malum hojata həy	it always becomes known
aŋ ko malum həy	you know, you are aware
wn ko bəxubi malum tha	they knew quite well
aŋ ko malum hoga	you will know, i.e., no doubt you know

PARTICLES

nə and **nəhiŋ**

For “no” **nəhiŋ** is commoner, but **nə** is also used. With the meaning of “not” they are chiefly connected with verbs expressed or understood.

nəhiŋ is used with the present indicative.

nə with subjunctive and conditional tenses, and the imperative. **nəhiŋ** is very occasionally used with the imperative.

nəhiŋ and **nə** are both used with the imperfect, future and pluperfect. Both are found with the past tense, but with a distinction in meaning not always maintained.

nə gəya	he did not go
nəhiŋ gəya	he has not gone (therefore = present perfect)

The most important thing is to use **nəhiŋ** in the present indicative and **nə** in subjunctive and conditional tenses.

voh nəhiŋ jata	he is not going, will not go
voh nə jata	he would not have gone

əb, **əbhi**

əb means now, nowadays, in future.

əb əgle se wstad kəhaŋ?	where nowadays are teachers like the former ones?
--------------------------------	--

æccha mæyŋ ne twmhəŋ maf	all right, I have forgiven you,
kia (əb əysa nə kərna)	do not do so in future
əb ki bat əpne hath; jəb ki	the present is in your power,
bat jəb ke sath	the past is past
əb ki dəfa	this time

əbhi means now, at once, soon, so far, recently, still; yet (in negative clause).

əbhi cəle jaoge? əbhi rat	are you going so soon? the
nəhŋ gwzri (swbəh əbhi	night is not over yet
dur həy)	(morning is still far away)
voh to əbhi əbhi yəhəŋ	he has only recently begun
rəhne ləga	to live here
əbhi kya həy? əbhi ap ki	nothing has happened yet
dwkan əwr cəmkegi	(lit. what is it so far?),
	soon your shop will get
	on much better (shine
	more)

jəb

jəb, when (relative; also: **jəb ky**) :—

jəb mæyŋ ne swna when I heard

jəb se, since (of time) :—

jəb se mæyŋ ne yeh bat swni since I heard this

jəb tək

jəb tək : (i) until; (ii) so long as.

(i) **jəb tək**, until, inserts a negative which we should not expect :—

jəb tək mæyŋ nə auŋ meri	wait for me till I come
rah dekho	
jəb tək bæccə rota nəhiŋ,	the mother does not give the
maŋ dudh nəhiŋ deti	child milk until it cries

(ii) **jəb tək**, so long as, does not insert this negative :—

jəb tək jan meŋ jan həy	so long as one lives (so long
	as life is in life)

jəb tək dəm həy təb tək as long as there is breath
 yəm həy there is sorrow

jəb to, jəbhi, mean "that is why".

jəbhi xəfa hua that is why he got angry

juṇ

juṇ, as, when.

juṇ tuṇ, or **juṇ tuṇ kərke**, somehow or other, with difficulty.

həm juṇ tuṇ kərke ghər we got home with difficulty
 pəhwɛc gəʔ

juṇ ka tuṇ, juṇ ki tuṇ, juṇ ke tuṇ, exactly as before.

məyṇ ne ws ko juṇ ka tuṇ I put it down just as it had
 rəkh dia been

juṇhi, juṇhiṇ, as soon as, so far as, etc.

juṇ juṇ, the more, as by degrees.

mərəz bəḥta gəya juṇ juṇ the disease got worse the
 dəva ki more they treated it

Other pronunciations (less good) : **jyūṇ, joṇ, jyōṇ ; toṇ, tyōṇ**.

səhi

səhi is a word in constant use, often overlooked by foreigners. It means : admitted, I agree, very well then, so be it. With an imperative it means : do not hesitate, why are you delaying? do it, won't you? It can never begin a clause.

Examples :—

purchaser :	do hi dunga	I will give only two
seller :	accha do hi səhi	all right, I agree to two
dəs rwpəe nə səhi aṭh hi	very well then, if not ten,	
səhi	then eight	

jhyŋki səhi, əda səhi, cin e jybiŋ səhi, yeh səb səhi, pər ek nəhiŋ ky nəhiŋ səhi	rebuke—very well; airs— all right; frowns—so be it; I agree to all this, but one thing I do not agree to— your saying “no”
twm nəhiŋ əwr səhi əwr nəhiŋ əwr səhi	very well then, if not you, then some one else, if not that someone, then some- one else again
dykhao to səhi	just show it to me, won't you?
ek dəfə dekhie to səhi	(why hesitate?) look at it once anyway.

It can of course be used in threats, but it does not itself contain such an idea :—

phyr ek bar tu mwjhe gali de to səhi to dekhaga bəs	just swear at me once again, and you will see; that is all
--	--

hi

hi is used to emphasise the word which it immediately follows. It cannot begin a sentence or clause. To say merely that it is emphatic is misleading, for it has several senses, and its use is complicated.

A. Form and Position

When **hi** is added to **mwjh**, **twjh**, **həm**, **voh**, **yeh**, **ws**, **ys**, the **h** is omitted, and we get : **mwjhi**, **twjhi**, **həmiŋ**, **vohi**, **yehi**, **wsi**, **ysi**. The **i** of **hi** is nasalized when it follows **həm**, **twm**, **wn**, **yn** ; thus, **həmiŋ**, **twmhiŋ**, **wnhiŋ**, **ynhiŋ** ; it is frequently nasalized after **yun** and **jun**, thus : **yunhiŋ**, **junhiŋ**. **wnhiŋ**, **ynhiŋ** stand for both **wn-hi**, **yn-hi**, and **wnhoŋ-hi**, **ynhoŋ-hi**.

hi is joined to **kəb**, **jəb**, **təb**, **səb**, **həm**, **twm**, **voh**, **yeh**, **ws**, **ys**, **wn**, **yn**, so as to make a single word, as : **jəbhi**, **səbhi**, **həmiŋ**, **vohi**, **ynhiŋ**. **yəhaŋ**, here, and **vəhaŋ**, there,

become **yāhiṅ**, **vāhiṅ**. **kāhaṅ**, where? becomes **kāhiṅ**, but means "somewhere".

When it is desired to emphasize a word with a postposition after it, some latitude is observed, and **hi** is often written after the postposition: **māyṅ ne** and **tu ne** almost always take **hi** after **ne** (**māyṅ ne hi**, **tu ne hi**), but in other cases **hi** usually precedes the postposition, as: **mwjhi se**, **sahāb hi ne**.

B. Meaning

When its force is emphatic, the emphasis may be laid either on the actual word immediately preceding, or on the fact as a whole. Sometimes the stress is laid on an act, suggesting that it was just about to begin, or was just going on, or had just finished. Sometimes it means "only", "merely" or "at least", or again it may mean "finally", or "with difficulty"; and lastly there is the use with "neither . . . nor".

(i) *Emphasis on the Preceding Word* : —

pas hi hōy	it is quite close
twmhiṅ bātao	you say it
dās hi sāhi	very well, ten then
wsi ko lykha	wrote it to <i>him</i>
māyṅ hi tha	it was I (no one else)
twmhiṅ the	it was you
kāl hi sāhi	all right, to-morrow
māyṅ ne hi lia	it was I who took it
cāṅhai kāysi hi ho	however severe the ascent may be
jayād hi āysa ynam wse	it is barely possible he may
myla ho	have got the reward
aṅkh hi se nā ṭāpka to lāhu	if no tears dropped from
ka kya zykr?	your eyes, what is the use
	of talking of blood (being
	stirred)?
āgārcy māyṅ mara hi kyōṅ	even if I were to be killed
nā jāuṅ	

bəlky voh tu hi tha	it was not so-and-so, but it was <i>you</i>
dusre hi dyn møyŋ cəla aya	the very next day I came away
ws ne mwjhi se dylvaya	he had it given through <i>me</i>
pəhyle hi jwmle meŋ	in the very first sentence
nəwkər hi ne ghəŋi cwrai	it was the servant that stole the watch
əccha møyŋ nəhiŋ jata vohi jac	very well, I won't go; let <i>him</i> go
kərmu hi ko bwlaya	it was Karmu that he called
voh janta hi nəhiŋ	he does not even know
ys bat ka jəvab hi nəhiŋ	there is no answer to this (it is unanswerable)

(ii) *Emphasis on the Fact :*

yeh to həy hi	this certainly is
voh jata hi nə tha bəŋi mwjkył se bheja	he would not go, it was with great difficulty that I sent him
həm qimət to le hi ləŋce	we <i>will</i> obtain the price
cytthi həm ne lykh hi li	we <i>did</i> write the letter
møyŋ kər hi cwka tha hwkm dene ki kya zərurət pəŋi?	I had already done it; what was the good of ordering me to do it?
əysa to ho hi ga	it will certainly be so (ho hi əa = hoga hi)

(iii) *Emphasis on the Act or Time of the Act.*

Many of these cases have the form "I was actually doing something when something else happened".

møyŋ mwŋh hath dho hi rəha tha ky ap ae	I was in the act of washing my face and hands when <i>you</i> came
møyŋ bəytha hi nə tha ky voh jhəgra kərne ləga	I had not even sat down when he began to quarrel
møyŋ bəythne hi ko tha ky saŋp nykəl aya	I was just about to sit down when a snake came out

məyŋ ap ko lykh hi cwka	I had just finished writing
tha ky ap ka xət aya	to you when your letter came
pəhwŋcte hi	at the very time of arrival
swnte hi	at the time of hearing, upon hearing

(iv) *Only, merely, at least* :—

mere pas do hi kytabeŋ thiŋ	I had only two books
dəs hi the	{ (a) there were only ten
	{ (b) yes, ten was the number
hath hylane hi se ws ne	by the mere shaking of his
wnheŋ dəraya	hand he frightened them
lahəwr hi tək pəhwŋca	he will have got only as far
hoga	as Lahore
yəhiŋ nəhiŋ	not only so (but)
məyŋ hi nəhiŋ sara fəhr	not only I but the whole
ws ko thukta tha	town despised him
ek hi do həfte to t̥həyrie	stay one or two weeks at
nə?	least, won't you?

(v) *Finally, with difficulty* :—

mənane se man hi lega	by persuasion he will finally agree
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Contrast :—

nəhiŋ nəhiŋ zəɾur manega	no, no, he will certainly agree
bhuk ləgi hogi to kha hi	(a) he must be hungry, so he
lega	will eat it
	(b) he will eat it . . . if he is hungry
ws ke dam meŋ a hi gəya	he finally fell into his snare (he was wheedled)

(vi) *Neither . . . nor* : note the position of **hi** in the following :—

nə ram hi aya nə mohən	neither Ram nor Mohan came
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bhi

bhi, like **hi**, immediately follows the word with which it is associated. Consequently it cannot begin a clause.

(i) *The commonest meaning of **bhi** in affirmative clauses is "also".*

cəlo məyn bhi sath cəlunga	come along, I will go too
tənxah ke sath twmhəy ghər	with your pay I will give you
bhi dunga	a house too

(ii) **bhi** . . . **bhi**, both . . . and :—

yeh bhi mənzur voh bhi	both this and that are agreed
mənzur	to

Sometimes they insert a **bhi** where in English we omit the corresponding word: also, too, etc.

voh bhi gəc twm bhi jao	they (also) went, you go too
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(iii) **bhi** with the imperative gives a sense of hastiness or irritation.

əre lykh bhi lo	write it, won't you?
cəlo bhi der ho gəi	do come along, it is getting late
kəhiy mər bhi	oh get out of the way! (lit. oh, die somewhere)

(iv) **koi bhi**, **kwch bhi**, **əwr bhi**.

koi bhi	any one at all
koi bhi əe	let any one come
kwch bhi	anything at all
kwch bhi dykhao	show anything at all
əwr bhi	still more
məwjhe əwr bhi do	give me still more
əwr bhi bələnd	still higher

(v) *With a negative it means either "not even" or "also not".*

The context will show which meaning is the right one.

ek bhi nāhiṅ	not even one
ws ka nam o nyfan bhi nāhiṅ	not a trace of him (name and sign)
māyṅ bhi nāhiṅ gōya	I too did not go
ws jāṅgəl meṅ ynsan kā kya zykr ḥayvan bhi nā tha	in that jungle there was not even a wild beast, let alone a man
admi bhi nā the ḥayvan bhi nā the	there were no men, there were also no animals
mere ghər meṅ voh bāyṭha bhi nāhiṅ	he did not even sit down in my house

Motion to Anything

The idea of going to a person or thing is expressed in different ways. When the postposition is omitted, the noun is in the locative case, which is the same as the oblique.

1. To a person or animal : **ke pas**.

ws ne saḥəb ke pas jakər	he went to the Sahib and said
kəha	

2. To a room, garden, field, plain : **meṅ**.

gol kəmre meṅ aiḥ	come to the drawing-room
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3. To a house or building : **ko, pər** ; or, if the idea of "into" is prominent, **meṅ**.

mere ghər pər jakə puchie	go to my house and ask
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When **ghər** means home the postposition is generally omitted.

mali ghər gōya	the gardener went home
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4. To a country, city or village : **ko, meṅ**, or omit postposition. **meṅ** is common if "into" can be substituted for "to".

5. To a well or tomb : **pər**.

donoṅ qəbr pər dəwṭe gəe	both of them went running to the tomb
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6. To a point of the compass : **ki tərəf, ko.**

fymal məyryb ko [or ki tərəf] to the north-west
 wttər pəcchyn ko [or ki tərəf] „ „

7. To an isolated object, such as a tree, pillar, door, window, cupboard, table : **tək, ke pas.**

əlmari tək gəi	she went to the cupboard
mez ke pas gəi	she went to the table

8. Sometimes the postposition is left for the second clause, as :—

jakər mez pər cərh bəytha he went over to the table and
 sat on it

9. With **pəhwɛcna**, arrive, the postposition may be omitted or **mən** or **tək** may be used. **ko** is not used.

10. With a verb meaning “ send ”, as in “ send a letter, parcel, box, etc., to some one ” : **ko.**

məyɲ ne ws ko xət (parsəl, I sent him a letter (parcel,
 bəkəs) bheja box)

“ Send a telegram ” is usually **tar dena**, but **bhejna** is also right.

məyɲ ne wse tar dia (or I sent him a telegram
 bheja)

For “ a letter, etc., came to me ”, we must not say : **mwjh ko aya**. It should be : **mere pas aya or mwjhe myla**.

11. Sell something to some one is : **ke hath.**

məyɲ ne əpni sari zəmin ws I sold him all my land
 ke hath beci
 ws ne car kytabeɲ mere hath he sold me four books
 beciɲ

12. In English we can say “ swim ” or “ crawl ” or “ fly ” or “ run to a place ”. The corresponding verbs in

Urdu are not so often followed *directly* by **ko** or other post-positions of motion.

təyrak dərya ke par təyrke	the swimmers swam across
gæ	the river
saɳp əpne byl meɳ reŋgta	the snake crawled into its
gəya	hole
kəbutər əpni kabək ki tərəf	the pigeons flew home to the
wɾe cəle æ	pigeon house

REPETITION OF WORDS

In Urdu words are repeated :—

- To indicate distribution over time or space. This holds of the vast majority of instances.
- Occasionally to express niceness or pleasantness. When a word can have either a pleasant or an unpleasant meaning, the repeated word has the pleasant one.
- Without any real meaning, repetition being due to mere habit.

Repetition is almost confined to short words. It will be found that on an average out of every thousand :—

370 or 37 per cent. occur in words of one syllable.

610 or 61 per cent. in words of two syllables.

20 or 2 per cent. in words of three syllables.

The number of cases in words of more than three syllables is negligible.

In verbs it is confined to the present, past and conjunctive participles, and means “ keeping on doing a thing ” or “ doing it repeatedly ”.

bəre bəre ʃəhr əwr	choṭe	big towns and little villages
choṭe gaɳ		
ahystə ahystə bolo		speak softly (all the time)
wɳ ko do do ane myle		they got two annas each

voh to əbhi əbhi aya həy	he has only just come, or, come recently
che che fwṭ gəhra ṭhəndi ṭhəndi həva	six feet deep (all over) a nice cool breeze (not a piercing cold wind)
lal lal rwxsareṅ	nice rosy cheeks (not of a hectic red colour)
wn ka gəla cyllate cyllate bəyṭh gəya	they became hoarse through shouting (lit. their throat sat down)
dəwṛi dəwṛi a rəhi həy soc soc ke kam koro	she is coming along running work thoughtfully, carefully (all the time) •

Connected with repetition, but expressing other ideas, are the following :—

- (a) Placing together two almost synonymous adjectives;
- (b) attaching to a word a jingling repetition of it; this generally follows it;
- (c) joining to a word another which either is not used by itself, or has no meaning in this connection;
- (d) joining a verb to its causal.

Notes on the Above with Examples:

- (a) The two adjectives often suggest intensity :—

kala syah, very black saf swthra, very clean
gora cyṭṭa, very fair, like an
Englishman (cyṭṭa is not
used alone in Urdu)

(b) The jingling repetition often implies rather careless or even jocular reference. It would not be much used in speaking of something sacred or solemn.

meri lərki khati vati kwch my girl eats nothing
nəhiṅ
amne samne = samne in front (there is nothing
jocular in this word)

baje gaje

musical instruments of various sorts

ṭhik ṭhak = ṭhik

correct or right

soc soc ke = soc ke

having thought, i.e., carefully

(c) An ordinary word is often coupled with another which is not proper Urdu, though perhaps found in dialects, or is not used alone, or has another meaning when used alone. Contrary to (b), the two words do not imply flippancy, and they may be employed in solemn speech on solemn subjects.

rəha səha = rəha

remaining, i.e., what is left over (not much)

ws ke rəhe səhe həvas wṛ
gæ

his remaining senses flew away; he became utterly confused

dekh bhalkər, having examined; but **dekh dekhkər** means having looked repeatedly *or* all the time, i.e., taking great care

dyn dyhaṛe = dyn ko

by day, in broad daylight, in the sight of all

In the above sentences **səha** by itself means "suffered", but here simply accompanies **rəha**; **bhalna** and **dyhaṛa** have the same meanings as the words they follow, but are not used alone in Urdu.

(d) The past participle of a verb is often used with the past participle of its causal to express the idea of all ready for use.

bəsa bəsayā, occupied, inhabited

syla sylaya, ready sewn

bəna bənaya, ready made

pəka pəkaya, ready cooked

səja səjaya, all ready adorned

kəṭa kəṭaya, all ready cut

kəsa kəsaya, ready tightened; said of a saddle or

kətra kətraya, all ready snipped or cut out .

other article ready fastened on

The ease with which a causal can be introduced leads to its being employed with little meaning. Thus :—

de dylakər	having given or caused to be given
swni swnai bat	a thing heard and related, i.e., hearsay
hona hwvana kwch nəhiŋ	nothing will happen; (lit. nothing is to be or caused to be)

CEREMONIOUS OR RESPECTFUL SPEECH

There is a good deal of this in the Urdu of educated Indians. The following words are very common in the conversation of people of good position :—

ap	you, with verb in third plural
jənaḅ or saḥəḅ	which might be translated "your honour" or "sir", but means no more than "you"

Servants and others to show exaggerated respect use **hwzur, sərkər** (or even: **xwdavənd**).

A speaker uses one set of words for things connected with the person he is speaking to, and another set for himself.

<i>For the person spoken to</i>		<i>For himself</i>	
to say :	fərmana (command)	ərz kərna (make petition);	
son :	saḥəbzadə	kəhna , say	
daughter :	saḥəbzadi	beṭa	
house :	dəwlətxanə (house of wealth)	beṭi	
		yərībxanə (poor man's house)	
sit down :	təfrīf rəkhna	bəyṭh jana	
be present	təfrīf lana or rəkhna	həzər hona	
come, go :	təfrīf lana, lejana	həzər hona, ana, jana	

hazyr means "present in a subordinate capacity".

məyŋ zərur hazyr huŋga	I shall certainly come (and be at your service)
kytne ləŋke hazyr həyŋ?	how many boys are present (in school, etc., where they are in a subordinate position)?
məyŋ hazyr kəruŋga	I shall bring it <i>or</i> him

Yet the Arabic **hazyrin**, plural of **hazyr**, used in Urdu with the meaning of people present in a meeting, has no sense of subordination.

mere əziz hazyrin my honoured audience !

məwjud, present, is colourless :—

ap bhi məwjud the?	were you there too?
ap bhi təŋrif ləe the?	did you come too? (ceremonious)

The student may freely use all these expressions in their proper places, except **hwzur**, **sərkār**, **xwdavənd**, and he should perhaps avoid **hazyr hona**.

EXPRESSIONS OF TIME, O'CLOCK, ETC.

bəjna, to sound or strike, expresses time. It is used not only for gongs and striking clocks, but also for watches—in short, for time in general.

ek bəj gəya	one has struck, it is one o'clock
səva tin bəje həyŋ	it is a quarter past three
səŋhe car bəj cwke həyŋ	it is already half past four
əbhi pəwn bəjnevala həy	it is almost three quarters, i.e., 12.45

At a certain time is expressed by the locative case of some noun denoting time, or by **bəja**, past participle of **bəjna**

inflected in -e. There are also other methods, as will be shown below.

səva bəje ya pəwn bəje ya fayəd ek bəje	at one and a quarter o'clock or three quarters o'clock (i.e., 1.15 or 12.45) or perhaps one o'clock
məngəl ke dyn	on Tuesday
ws dyn	on that day
ws vəqt	at that time
ws ghəṛi	at that moment
dyn dyhəṛe	in broad daylight, in sight of all

ghəṛi denotes an indefinite but very short time :—

ek ghəṛi dyn dhole	one ghəṛi (say half an hour) after sunset
--------------------	--

dyn dhəlna means " sun declining ".

pəhər, watch, three hours, rather indefinite. **pəhər** is masculine, but **do pəhər**, noon, is feminine.

tisre pəhər	at the third watch, in the afternoon
ek pəhər rat rəhe	with one watch of the night remaining

When minutes are mentioned, we get expressions like the following :—

nəw bəjne meṇ barə mynəṭ pər	at twelve minutes to nine
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Or, not quite so common :—

nəw bəjne se barə mynəṭ pəhyle (or, peṣṭər).

aṭh bəjne meṇ sat mynəṭ baṇi həyṇ	it is seven minutes to eight
panc bəjke pəccis mynəṭ pər	at twenty-five minutes past twelve

p.m., and a.m., are expressed by **dyn ko**, by day; **rat ko**, by night; **jam ko**, in the evening; **swbāh ko**, in the morning.

che baje jam ko
naw baje swbāh

at six in the evening
at nine a.m.

Or, as follows :—

rat ke dhai baje
dyn ke tin baje

at 2.30 a.m.
at 3.0 p.m.

LESSON I

DECLENSION OF NOUNS, ADJECTIVES, IS, ARE, WAS, WERE, KE, POSTPOSITIONS ; QUESTIONS

See Grammar, pp. 1-16, 16-20, 38-9, 88-91.

Nouns ending in **-a** or **-ə** are generally masculine. Such are **kəmra** = room; **kona** = corner; **nəqʃə** = map. The plural is **kəmre**, **kone**, **nəqʃe**. The oblique singular is the same, **kəmre**, **kone**, **nəqʃe**.

Nouns ending in **-i** are generally feminine. Such are **kwrsi** = chair. The plural is **kwrsian**. The oblique singular is the same as the nominative singular.

Nouns with any other ending may be masculine or feminine. If they are masculine, the nominative plural is the same as the singular, as **qələm** = pen; **qələm** = pens. If they are feminine, the nominative plural ends in **-eŋ**; as **ciz** = thing; **cizeŋ** = things; **pynsəl** = pencil; **pynsələŋ** = pencils.

Adjectives ending in **-a** generally change **-a** to **-e** when agreeing with a noun in the nominative plural or oblique singular, as **məyla qələm** = a dirty pen; **məyle qələm** = dirty pens; **məyle qələm se** = with a dirty pen. These adjectives end in **-i** when agreeing with feminine nouns, whether singular or plural, as **kali pynsələŋ** = black pencils.

The following verbs occur in the lesson :—

həy = is; **həyŋ** = are. No change for gender. In a negative sentence **həy**, **həyŋ** may be omitted. See sentence No. 12.

tha = was; **the** = were; the feminine is **thi** = was; **thiŋ** = were.

A possessive adjective is often formed by adding **-ka**, as **ap**, you; **ap ka** = your, yours. This adjective agrees with its noun like other adjectives ending in **-a**.

Postpositions nearly always follow the noun they govern.

Questions usually have the same form as affirmations, see Nos. 1, 8, 11, 15, 21, etc.

- | | |
|--|--|
| 1. yeh kya ciz həy? | What is this thing? |
| 2. yeh kwrsi həy. | This is a chair. |
| 3. voh kytəb həy. | That's a book. |
| 4. yeh ləmbi kwrsiəŋ həy. | These chairs are long ones. |
| 5. voh do kytabəŋ meri həy. | Those two books are mine. |
| 6. yeh qələm əccha həy. | This pen's good. |
| 7. voh qələm ap ke həy. | Those pens are yours. |
| 8. meri pynsəl kəhaŋ həy? | Where's my pencil? |
| 9. ap ki pynsəl mez pər həy. | Your pencil's on the table. |
| 10. voh meri kwrsi nəhiŋ həy. | That's not my chair. |
| 11. voh qələm ap ke həy? | Are those pens yours? |
| 12. nəhiŋ, mere nəhiŋ. | No, not mine. |
| 13. ap ki kytni kwrsiəŋ həy? | How many chairs have you? |
| 14. yeh pərcə kəl kəhaŋ tha? | Where was this paper yesterday? |
| 15. kya, yeh cizəŋ kəl vəhaŋ thiŋ? | Were these things there yesterday? |
| 16. voh nəqfə pəhyle yəhaŋ tha. | At first that map was here. |
| 17. əb voh nəqfe yəhaŋ nəhiŋ həy. | Now those maps are not here. |
| 18. kəl kəmrə məyla tha | Yesterday the room was dirty. |
| 19. əj kəmrə meŋ mezeŋ həy. | To-day there are tables in the room. |
| 20. kəmrə ke kytne dərvaze həy? | How many doors has the room? |
| 21. kytab ka kayəz əccha həy? | Is the paper of the book good? |
| 22. nəqfe kəhaŋ the? | Where were the maps? |
| 23. mez pər kytni cizəŋ thiŋ? | How many things were on the table? |
| 24. kytab pər qələm əwr pynsələŋ thiŋ. | There were pens and pencils on the book. |

LESSON 2

PRESENT AND IMPERFECT INDICATIVE, PRESENT PARTICIPLES, INTERROGATIVE AND OTHER PRONOUNS

Grammar illustrated in Lesson 2. See pp. 26-43.

There are two present participles. One ends in **-ta**, as **khata** = eating; **pita** = drinking; **lykhta** = writing. This gives some idea of habit; thus **məyŋ khata huŋ** means "I eat", not "I am eating".

Another construction has **rəha** and always means doing or being something at the moment; therefore **kha rəha huŋ** means "I am eating", not "I eat".

The two constructions with **-ta** and **rəha** are declined like adjectives in **-a**. Both are used with **huŋ**, **həy**, **həyŋ**, **tha**, **thi**, **the**, **thiŋ** = am, is, are, was, were.

Note that interrogative pronouns and adverbs follow the subject of the sentence. In English they precede it. See Lesson 1, nos. 8, 14, 22; Lesson 2, nos. 8, 15, 17, 18.

twm kəwn ho?

It's none of your business.

ap kyŋŋ nəhiŋ jate?

Why don't you go?

Interrogative adjectives like **kytna**, **kəysa**, may agree with nouns, and then naturally they precede them. See Lesson 1, nos. 1, 13, 20, 23.

Before **ka** and other postpositions **yeh**, **voh**, **kəwn**, become **ys**, **ws**, **kys**, in the singular, so that we get: **ys ka**, **ws ka**, **kys ka**.

The plural of nouns ends in **-oŋ** before postpositions, as **kytaboŋ se** = from books.

1. **məyŋ həmeŋə t̪həndə** I always drink cold water.
pani pita huŋ.
2. **məyŋ gərm dudh pi rəha** I'm drinking warm milk.
huŋ.
3. **bylli goft kha rəhi həy.** The cat's eating meat.
4. **sare nəwkər kam kər** All the servants are work-
rəhe həyŋ. ing.
5. **yeh mere bap həyŋ,** This is my father; I'm his
məyŋ yn ka beŋa huŋ. son.

- | | |
|--|--|
| 6. voh twmhara bhai həy
twm ws ki bəhn ho. | He's your brother; you're
his sister. |
| 7. voh kəwn tha əwr kys
ki nəwkəri kərtə tha? | Who was he, and whose ser-
vant was he? |
| 8. ap kəhaŋ ja rəhe the? | Where were you going? |
| 9. voh kytəb dekh rəhi həy
əwr məyŋ lykh rəhi huŋ. | She's looking at the book
and I am writing. |
| 10. məyŋ kəh rəha tha əwr
ap swŋ rəhe the. | I was speaking and you
were listening. |
| 11. meri bat koi nəhiŋ swntə. | No one listens to me. |
| 12. jo ap kəhte həyŋ məyŋ
swntə huŋ. | Whatever you say I listen
to. |
| 13. jəhaŋ maŋ cahti thi
vəhaŋ məyŋ jati thi. | I went (used to go) where
mother wished. |
| 14. koi kwch lykhta tha
koi kwch pəŋhta tha. | One was writing something,
another reading some-
thing. |
| 15. twm kəwn ho əwr kya
cahte ho? | Who are you and what do
you want? |
| 16. voh koi kam nəhiŋ kərti. | She does no work. |
| 17. ap pəhyle kəhaŋ rəhti
thiŋ, əwr əb kəhaŋ
rəhti həyŋ? | Where did you live formerly,
madam, and where do you
live now? |
| 18. jate kyon nəhiŋ, yəhaŋ
kyon bəythe ho? | Why don't you go, why do
you stay here? |
| 19. əysi baton se məyŋ
bəwht xwŋ hotə huŋ. | Such things please me very
much. |
| 20. jo jata həy voh dekhta
həy. | Whoever goes sees it. |

LESSON 3

FUTURE

Grammar illustrated. See pp. 44-5.

The future tense is as follows :—

məyŋ kəruŋga

tu kərega

voh kərega

həm kəreŋge

twm kəroge

ap kəreŋge

voh kəreŋge

The feminine is the same except that the ending is **-i** throughout. The first plural feminine is by some made the same as the masculine when the subject is a pronoun without a noun in apposition, as **həm kərənge**; but if a noun is mentioned, the ending is **-gi**, as: **həm tinonj əwrətenj jaengi**.

Present Presumptive: see grammar, p. 44.

koi = someone, anyone, becomes **kysi** before postpositions. Note the difference between **kysi ka** = anyone's, and **kyska** = whose?

jo becomes **jys**: **jo koi** is in the nominative case; the postposition case is **jys kysi**.

The relative clause usually precedes the principal clause, as **jys ki laṭhi ws ki bhəyjs** = whose the stick, his the buffalo, i.e. might is right.

Singular nouns sometimes take the plural for respect, as **sahəb jate həyṇ** -- the Sahib is going.

1. məyṇ aj nə jaunga, kəl I shall go to-morrow, not
jaunga. to-day.
2. yeh kam twm kərogī ya Are you going to do this, or
koi əwr kərega? will someone else do it?
3. voh pəhyle roṭi pəkaegi, She'll first cook her food,
phyr khaegi. then eat it.
4. həm nə kəbhi kəpəc We won't either take away
lejaenge əwr nə kəbhi the clothes or wash them.
dhoenge.
5. nə məyṇ lykhungi əwr I will neither write nor read
nə məyṇ pəṭhungi. (you are wasting time on
me).
6. mystri aj sənduq bə- The carpenter will make the
naega əwr kəl le aega. box to-day and bring it
to-morrow.
7. jəb kəbhi aunga ap ke Whenever I come, I shall
ghər ṭhəyrunga. stay with you.
8. kya voh admi jo kəl Will the man who was work-
yəhaṇ kam kər rəha ing here yesterday go back
tha kəl vapəs cəla- to-morrow?
jaega?

- | | |
|---|--|
| 9. jys ki laṭhi ws ki bhəyṇs. | Might is right. |
| 10. yeh kys ki ghoṛi həy? | Whose is this mare? |
| 11. malum nəhiṇ kysi ki hogi. | I don't know; it'll be someone's. |
| 12. jo aega ap ws se puchenge nə? | You'll ask whoever comes, won't you? |
| 13. haṇ jys kysi ko dekhunga, ws se puchunga. | Yes, I shall ask whoever I see. |
| 14. voh do pəyse deta tha. | He offered two pice. |
| 15. jəb ləwṭoge, mere liye kya laoge? | What'll you bring me when you come back? |
| 16. nə voh dega, nə məyṇ lunga. | Neither will he give it, nor I take it. |
| 17. saḥəb kəhiṇ jaenge? nəhiṇ, kəhiṇ nəhiṇ. | Will the Sahib go anywhere? No, nowhere. |
| 18. rəddi kayəz kəhaṇ rəkhoge? | Where will you put the waste paper? |
| 19. voh bəṭṭiaṇ jəlaegi. | She will switch on the lights. |
| 20. ws ke lie bhi kwch kəroge? | Will you do anything for him too? |

LESSON 4

IMPERATIVE, PAST TENSE

Grammar illustrated in Lesson 4. See pp. 40-1, 45, 50.

The Imperative used in addressing servants and young people ends in **-o**; for those whose age or position gives them higher rank, the ending is **-ie**.

jao or **jaie** = go; **bətao** or **bətaie** = show.

From **kərna**, "do", we get **kəro**, and an irregular **kijie** or **kije**. See No. 6.

The direct object is either the same as the nominative, or is the oblique with **ko** after it. The latter is more definite. Thus, in No. 16 **ləkṛi ko** = the wood; **ləkṛi** alone would be simply "wood".

The past participle is formed by adding **-a** to the root; when the verb is transitive, this is passive.

bəyṭha = seated; **dekha** = seen.

This participle can be finite, **dəwṭa** = he ran.

The nominative of an intransitive verb agrees with its past participle used as a finite verb in the past tense, as **voh dəwṭi** = she ran.

When the verb is transitive, a passive construction is used, and the object becomes the nominative, as No. 14: **fykari ne lomṭi mari** = a fox was killed by a hunter. But if what we think of as the object has **ko** after it, the verb becomes impersonal, as in No. 18: **wnhoṇ ne tinṇ dərvaṇ ko khola** = they opened all the three doors.

lana, **leana** = bring, have the intransitive construction; see next lesson, No. 16.

- | | |
|---|--|
| 1. jao, dekho, kya ho rəha həy. | Go and see what's happened. |
| 2. khyṭki kholo, dərvaṇ bənd kəro. | Open the window and shut the door. |
| 3. ydhər aie, mere pas bəyṭhie. | Come here and sit by me. |
| 4. ap ləṭke ka nam bətaie. | Tell me the boy's name. |
| 5. kysi nəwkər ko bwlaiə əwr mere pas bhejie. | Call a servant and send him to me. |
| 6. ap əpna kam kijie məyṇ əpna kəruṅga. | You do your work, and I'll do mine. |
| 7. mali əpni bivi ke samne bəyṭha. | The gardener sat in front of his wife. |
| 8. twmhara bap cəla gəya twm bhi cəle jao. | Your father's gone away, you go too. |
| 9. səb log əpne gaṇ se nykle. | All the people went out of their village. |
| 10. kwṭta əwr bylli apəs meṇ ləṭe. | The dog and the cat had a fight (together). |
| 11. əbhi to koi nəhiṇ aya lekyn rat ko kəi admi aṅge. | No one has come yet, but a good many'll come to-night. |

- | | |
|---|---|
| 12. cor dur tək dəwṛa. | The thief ran a long way. |
| 13. məyṅ bəhwt xwṣ hui. | I (<i>fem.</i>) was extremely pleased. |
| 14. fṽkari ne aj ek lomṛi mari. | The hunter killed a fox to-day. |
| 15. ws ki bəhyn ne kwch bhi nə dekha. | His sister saw nothing at all. |
| 16. mali ne ləkṛi ko wṥhaya. | The gardener lifted up the wood. |
| 17. dhobi ne səb kəpṛe dhoe. | The washerman washed all the clothes. |
| 18. wnhon ne tinon dər-vazon ko khola. | They opened all the three doors. |
| 19. twm ne ws bətti ko kyon jəlaya? | Why did you switch on that light? |
| 20. xansamaṅ ne həmare vaste bəhwt occhi cəpatiaṅ pəkaiṅ. | The cook made some very good chapatis for us. |

LESSON 5

CONJUNCTIVE PARTICIPLE : IMPERATIVE AND PAST CONTINUOUS

Grammar illustrated in Lesson 5 : see pp. 40, 43.

The conjunctive participle ends in **-kər** or **-ke**, which is added to the root. It has three meanings :—

- (a) Having done something, as : **khakər** = having eaten. Nos. 5, 6, 13, 17.
- (b) An adverbial sense, as : **dəwṛke** = quickly, **socke** = thoughtfully. Nos. 7 and 8.
- (c) Although, in spite of, as : **hoke** ; in spite of being, **hoke-**. No. 19.

For “ understand me ”, etc., we must say “ understand my word ” ; see No. 10.

Note that **lana**, **leana** = bring, do not take **-ne** ; No. 16. **əlmari** in No. 1 means bookcase, cupboard, linen- or clothes-press.

The **-kər** or **-ke** is sometimes omitted; see No. 4.

1. meri bəhyn ne əlmari My sister has put two hand-
 məŋ do rumal rəkhe kerchiefs in the cupboard,
 həyŋ. (linen-press, etc.).
2. wŋ əŋgrezoŋ ne pəhyle Those Englishmen had al-
 hi məzduri di thi. ready paid the wages.
3. malykoŋ ne jys ko dekha The masters rewarded who-
 (jo aya) wse ynam dia. ever they saw (or whoever
 came)
4. twm zəra dekh ao nə? Just go and look, won't you?
5. məyŋ əbhi khakər aya I had a meal just before I
 huŋ. came.
6. voh bərtən saf kərke hi She cleaned the vessels be-
 gəi thi nə? fore she went, didn't she?
7. dəwɾke jao nəhiŋ to Go quickly, or I shall be
 naraz huŋga. annoyed.
8. meri lərki ne xub socke My girl did the work very
 kam kia. thoughttully.
9. qwlion ne khaya piya The coolies must have eaten
 hoga. and drunk (feasted them-
 selves).
10. meri bat koi nə səmjha. No one understood me.
11. jəb kəbhi zərurət pəri I helped you whenever you
 məyŋ ne ap ki r ədəd needed help.
 ki.
12. wnhon ne jəhaŋ kəhiŋ They helped us wherever
 həməŋ dekha həməŋ they saw us.
 mədəd di.
13. ws ne kya kia? khana What did she do? She
 khake cəli gəi hogi. must have had dinner and
 gone.
14. jys ne kytāb pərhi Whoever read the book was
 həyran hogəya. amazed
15. yeh juti kahe ki bəni hui What's this pair of shoes
 həy? made of?
16. swno nə, yeh təsvir Just listen; this picture's
 bylkwl rəddi həy; mere quite worthless; why did
 pas kyon lae? you bring it to me?

6. mæyŋ ap ke mækan meŋ I'll make four niches in your
car taq bəna dunga. house.
7. mæyŋ əpne yhate meŋ I'll make a gate in my com-
phaʔək bəna lunga. pound.
8. mere lie kard lykh dije. Write a card for me.
9. gae ghas kha legi. The cow'll eat the grass.
10. mastər ne chwri rəkh li. The teacher kept the knife.
11. ws jəvan ne ʔopi wtər li That young man took off his
əwr koʔ pəhyn lia. cap and put on his coat.
12. mere dost ne kapi rəkh My friend put down the
di əwr safə ʔrənk meŋ notebook, and put the
rəkh lia. turban in his trunk.
13. əwrət ne ynkar kər dia. The woman refused.
14. ws ne wse bəʔi takid kər He strongly urged him.
di.
15. alu aluce se bəʔa hota A potato is bigger than a
hey. plum.
16. yəhpəhaʔ to bələndhəyŋ These hills are high, but the
lekyn həmare mwlk ke hills of our country are
pəhaʔ əwr bhi bələnd higher still.
həyŋ.
17. evərəʃt pəhaʔ ki coʔi The summit of Mt. Everest
dwnya məŋ səb se bə- is the highest in the world.
lənd həy.
18. mæyŋ ne ws se zyadə I tried harder than he.
koʃiʃ ki.
19. ləndən ki nysbət (or ke Lahore is hotter than Lon-
mwqabye meŋ) lahəwr don.
meŋ zyadə gərmi pəʔti
həy.
20. twm ne ʃəkər kəm ɖali You've put in too little
(or thoʔi ɖali) əwr sugar, and too much but-
mækkhən zyadə ɖala. ter.
21. əqəl meŋ mæyŋ ws se I'm not so wise as he is.
kəm huŋ. Or,
I am inferior to him in
wisdom.

LESSON 7

CAUSAL VERBS

Grammar illustrated in Lesson 7; see Grammar, pp. 57-67.

Causal verbs are a marked feature of Urdu. Causals of intransitive verbs are transitive; cf. the English fall, fell; the tree fell; he felled the tree.

Causals of transitive verbs mean "cause the action to be performed", i.e., they are causals of the passive of the transitive. When the original transitive verb is normally compounded with **lena**, the causal means "help some one to do something"; see Nos. 2 and 7, helped the scholars to study, and gave the girl something to eat and drink. It is not real causation.

When the original transitive verb is normally with **dena** the causal of its passive shows actual causation—cause something to be done by someone. The postposition for "by" is **se**, whereas for the **lena** verbs the corresponding postposition is **ko**.

For causals of intransitive verbs see **pəkana** in No. 5, **becna** in No. 6, **toṛna** in No. 9.

Double causals are frequent, see Nos. 5, 6, 9—**pəkvana**, **bykvana** and **twṛvana**.

- | | |
|---|--|
| 1. mēyṇ xət xwd nəhīṇ
lykhta kysi se lykhvata
huṇ. | I don't write letters myself,
I get them written by
some one else. |
| 2. wstad ne pəhyle xwd
səbəq pərha; bad meṇ
' jagyrdōṇ ko pərha. | The teacher first studied the
lesson himself, and then
taught it to the scholars. |
| 3. yeh tala yuṇhi nəhīṇ
khwla, ya to bæcōṇ
ne khola, ya wn ki maṇ
ne khwlvaya. | This lock didn't open of it-
self; either the children
opened it, or their mother
had it opened. |
| 4. əgər voh phəl ke dam
kəl ne dega, to pərsōṇ
swbəh mēyṇ ap dylva-
uṅga. | If he doesn't pay for the
fruit to-morrow, I shall get
it paid for in the morning
of the day after. |

5. aj kəl meri roṭi ghər meṇ pəkṭi həy; meri bivi pəkati həy; lekyn pəhyle məyṇ bazar se pəkvakər khata tha. Now my meals are cooked at home; my wife cooks them; but last year I got them cooked in the bazaar.
6. ys dwkan pər lohe ki cizeṇ bykṭi həyṇ; əksər dwkaudar ap becta həy; vərṇə kysi nəwkər se bykvata həy. At this shop iron things are sold; generally the shop-keeper sells them himself; otherwise he gets them sold through a servant.
7. lərki kyōṇ roṭi həy? twm ne wse rwlaya hoga; kwch khylao pylao nəhiṇ to der tək roegi. Why's the girl crying? You must have made her cry. Give her something to eat and drink; otherwise she'll cry for a long time.
8. ws burhe yorib ne babu se paṇc cyṭṭhiṇ lykhvaiṇ. That poor old man got the clerk to write five letters for him.
9. botəl kəyse ṭuṭi? kys ne toṭi? sahəb ne twṭvai. How did the bottle break? Who broke it? The Sahib had it broken.
10. qənd zyadə dəlvaie to əccha hoga. əccha sahəb. xansamaṇ, twm ne qənd kəm ḍali. It'll be a good thing if you have more sugar put in it. Very well. Cook, you put too little sugar in it.
11. bəhwt zyddi həy mənata huṇ manta nəhiṇ. He's very obstinate; I persuaded him, but he doesn't agree.
12. bəhwt swst həy; səm-jhata huṇ, səməjhta nəhiṇ. He is very dull; I explain to him, but he does not understand.
13. swni swnai bat həy. It's hearsay.
14. bəni bənai ṭokri. A ready-made basket.
15. bhəyṇs ko bhusa khyla do. Feed the buffalo with chaff.
16. zəmindar ne həkare se cyṭṭhi lykhva li. The farmer got the postman to write a letter for him.
17. wstani ne skul ki lərki-yōṇ ko kwchlykhva dia. The schoolmistress dictated something to the girls.

LESSON 8

FURTHER COMPOUND VERBS

The grammar illustrated in Lesson 8; see Grammar, pp. 71-7.

Intransitive verbs compounded with **jana**, **pəṛna**, **wṭhna**, and transitive verbs with **ḍalna**. The meaning of these compounds is usually limited to a single occasion. **pəṛna** and **wṭhna** indicate suddenness.

Transitive verbs joined to **jana** do not as a rule form true compounds. They are merely two verbs, and **jana** retains its own meaning of going.

Transitive verbs with **ḍalna** are true compounds, and suggest vigour or even violence.

1. **tinon mwsafyr gaṛi se wtər gæ.** All three travellers got out of the train.
2. **lomṛi əwr gidər donon bhag gæ.** The fox and the jackal both ran away.
3. **nə bhāi, nyfan myṭ jaenge.** My dear sir, the marks will come out.
4. **bəhu jit gəi, sas har gəi.** The daughter-in-law got the better of her mother-in-law.
5. **meri dastan swn jao.** Hear my story before going.
6. **mwjhe yjazət de gəya.** He gave me permission before going.
7. **voh bədmaṣ twmhara sara mal luṭ le jaega.** The scoundrel will rifle all you have before he goes.
8. **bəccə kicər meṇ physəl gəya.** The child slipped in the mud.
9. **bhuka becarə haṅs pəṛa.** The poor hungry fellow burst out laughing.
10. **kuen meṇ kud pəṛi.** She jumped into the well.
11. **bəhwt mehnəti həy, sari kytab pəṛh ḍali.** He works hard, he's finished off the whole book.
12. **hakym ne əpne tinon dwsṃən mərva ḍale.** The chief had his three enemies killed.
13. **ḥolə bhəṛək wṭha.** The flame flared up.

- | | |
|-----------------------------|-------------------------------|
| 14. raja ka nam swnkər | He lost his nerve on hearing |
| ghəbra wṭha. | the raja mentioned. |
| 15. rani jag wṭhi. | The queen woke up. |
| 16. lərki cylla wṭhi. | The girl called out. |
| 17. koi fayr yeh fer kəh | Some poet has said this in a |
| gəya həy. | verse. |
| 18. a gəi həy? nəhiŋ ai. | Has she come? No, she |
| | hasn't. |
| 19. zəhr khake behof ho | Was he unconscious after |
| gəya? nəhiŋ hua. | taking the poison? No. |
| 20. aŋdhi ne cyray ko bwjha | Did the storm put out the |
| dia? bylkwl nəhiŋ. | lamp? Not in the least. |
| 21. dekho, fərbət meŋ mək- | Look, a fly's fallen into the |
| khi gyr pəri. nəhiŋ, | sherbet. No, it hasn't. |
| nəhiŋ gyri. | |
| 22. twm ne əxbar pərḥ lia? | Have you read the news- |
| nəhiŋ. | paper? No. |
| 23. dekhna! bəndər dərəxt | Look out! The monkey'll go |
| pər cərḥ jaega. | up the tree. |
| 24. cyuŋṭi pələng ke nice | The ant was squashed under |
| dəb gəi. | the bed. |
| 25. am ke pətṭe jhər gəe. | The mango's lost its leaves. |

LESSONS 9 and 10

PRESENT SUBJUNCTIVE OR CONDITIONAL

Lessons 9 and 10 illustrate the uses of the Present Subjunctive; see Grammar, pp. 46-7.

1. Wish or desire that something may or may not happen.
Nos. 1, 2, 5, 6.
2. Conditions. Nos. 3, 4.
3. The questions: shall I, shall we, shall he or they, etc.
Nos. 3, 4.
4. Ceremonious Imperative, Nos. 9, 10, 11, 12.
5. Whether this or that, whatever may be, as if, Nos. 7, 8, 13, 14.
6. Let this or that happen, Nos. 6, 8.
7. It may be, Nos. 15-19.

8. In order that, No. 10.

9. A form of narrative, rather like the present indicative, but with the idea of "just to think that such a thing happens or should happen". Nos. 20, 21.

10. Subordinate clause after command that, wish that, it is right or proper or customary that. Nos. 23-8.

11. Would that! Nos. 29, 30.

12. Whenever, however or wherever may be. Nos. 31-5.

Further sentences involving the present subjunctive will be found under Conditional Sentences in Lessons 26 and 27, and under Necessity and Duty in Lessons 12 and 13.

- | | |
|---|---|
| 1. nə koi bahər jae əwr nə
koi əndər æ. | Let no one go out or come
in. |
| 2. məhina b̄hər nə rəhej,
kəm se kəm pəndrə
dyn to rəhej. | If they won't stay a full
month, at least let them
stay a fortnight. |
| 3. sare mwlk meṅ tufan məc
jae, to həm log kya
kərəṅ? | If a storm breaks all over
the country, what are we
to do? |
| 4. yəhaṅ məkan meṅ bəy-
ṭhke kam nə kəruṅ,
to kya sərək pər jakər
bəyṭhuṅ? | If I mayn't sit and work
here in the house, am I
to go and sit on the
road? |
| 5. bəs, əb se twm meṅ se
mere khet meṅ koi admi
kam nə kərə. | Well then, in future none
of you are to work in my
field. |
| 6. jys kysi ka jo ji cahe so
pəhyne. | Everyone may wear what
he likes. |
| 7. rəkh leṅ, choṭ deṅ həmeṅ
kya? | What do we care whether
they keep it or leave it? |
| 8. dam kwch hi hoṅ, koi nə
koi gahək mōl hi jaega. | Whatever the price some
one or other will buy it. |
| 9. əccha ji, əb mwaf* kərəṅ,
məyṅ mwṅh hath dho
luṅ əwr khana kha luṅ. | Very well, my man; now
excuse me; I'll wash my
face and hands and have
dinner. |

* **mwaf**: generally pronounced **məaf** or **maf**—though more fastidious speakers use a back quality of **a**, or a slight back on glide.

10. ap fəyslə zəra jəldi You should decide rather
kərəŋ taky ws ki jan na quickly so that his life
jae. may be saved.
11. ap nədi ke kynare pwl ke You might go and look by
nice jake qhūŋqheŋ. the bank of the river
under the bridge.
12. ap mwjh se xəfa nə hoŋ. Don't be angry with me.
13. pətte əyse jhəŋ rəhe Leaves are falling as if it
həyŋ, jəyse ole bərəs were hailing.
rəhe hoŋ.
14. ys tərəh qədəm wthata He's walking as if he had
həy jəyse bwxaŋ cəŋha fever.
ho.
15. jayəd bij bote hoŋ. Perhaps they're sowing.
16. jayəd pəwda wga ho. Perhaps the plant may have
begun to grow.
17. ws ne jayəd kho dia ho. He may have lost it.
18. xəyr, dekhie, qysmət meŋ Well, we shall see what fate
kya lykha ho. may have in store for us.
19. jayəd məvəyji pərli tərəf The cattle might be grazing
cər rəhe hoŋ. on the far side.
20. kysi ka ghər jəle, əwr koi Taking advantage of an-
ag tape. other's misfortune.
21. koi etyraz kəre, koi nə Some may object and some
kəre. may not.
22. hwkm həy ky dəftər meŋ No one may enter the
koi bhi daxyl nə ho. office. By order.
23. wnheŋ cahie ky voh ek They shouldn't abuse one
dusre ko gali nə deŋ. another.
24. yeh əccha həy ky hər It's a good thing that all
qysm ka səwda fəhr kinds of things should be
meŋ byke. sold in the city.
25. yəhaŋ dəstur həy ky It's the custom here for
mərd safə bandheŋ, men to wear turbans and
əwrəteŋ cadər oŋheŋ. women shawls.
26. voh lərki fəwrən cəli jae. That girl is to go away at
once.
27. meri xahyŋ həy ky ws I should like to sit over
tərəf bəythuŋ. there.

3. cahie to yeh tha ky The carpenter should have
bər̥həi ap hi bəkəs bə- made the box himself.
nata.
4. ys se lapərvahi nə hoti to If he hadn't been careless,
ytna nwqsan nə w̥hata. he wouldn't have suf-
fered such a loss.
5. əb se do car dyn pəhyle What a good thing it would
ylaj kərvata, to kya hi have been if he'd got
əccha hota. treated three or four days
ago.
6. bər̥e sahəb kə fwr̥sət hoti The boss (etc.) would have
to həm se mwlaqat kər̥te. seen us if he'd had time.
7. neki kər̥ta hofyar rəhta He'd have had success if
to kamyab ho jata. he'd done good and been
careful.
8. kaf jəld ata, mwamylə nə I wish he had come sooner,
bygər̥ta. then things would not
have got into such a mess.
9. əpne qwsur ka yqrar If only he'd admitted his
kər̥ta, to fayəd mwaf fault, they might have
kər̥ dete. forgiven him.
10. ws ki təbiət əysi səxt nə He was so bad-tempered;
hoti, to log ws se nə people wouldn't have
dər̥te. feared him otherwisc.
11. əgər̥ mere pas kafi saman If I'd had sufficient stock,
hota to məy̥j karxanə I should have opened a
kholta. factory.
12. həm ych səlah to na dete ; We shouldn't have advised
baqi ap mər̥zi ke malyk it, but after all, you can
həy̥j. do as you please.
13. gədhə cwp rəhta, to log If the ass hadn't brayed,
wse fer hi mante. they'd have thought him
a tiger.

LESSONS 12, 13, 14

NECESSITY, DUTY, ETC.

The Infinitive. See Grammar, pp. 95-7.

Sentences expressing necessity, duty, etc., fall into two main classes, corresponding to the two English types :—

- (i) it is necessary to go,
- (ii) it is necessary that I should go.

The former has one single clause with an infinitive; the latter has two clauses.

Sentences containing a word like **lazym**, **vajyb**, **mwnasyb**, **fərz**, **cahie** or **zəruri** can be expressed in both ways. When there are two clauses, if the verb of the main clause is present indicative, that of the second will be present subjunctive; if the verb of the main clause is past, that of the second clause will be past conditional.

The following examples illustrate this : Lesson 12, Nos. 5, 6, 11, 3; Lesson 14, No. 16; Lesson 13, No. 7—contain each one single clause, but they may be expressed in two clauses as follows :—

- | | |
|---|--|
| 12, 5 : zəruri həy ky əmir
myskinəŋ ki pər-
vəryf kərəŋ. | It is necessary that the rich
should support the poor. |
| 12, 6 : lazym tha ky log cyray
rəwfən kərte. | It was proper that people
should light the lamps. |
| 12, 11 : mera fərz tha ky jəvab
deta. | It was my duty that I
should give an answer. |
| 12, 3 : cahie ky həm Xwda se
dwa mənŋəŋ. | We ought to pray to God. |
| 13, 6 : əgər cahie ky səvere
jəŋəŋ, to jəldi so
jaie. | If you want to wake up
early, then go to bed
soon. |
| 14, 16 : cahie tha ky thekedar
məzdurəŋ pər mehr-
bani kərta. | The contractor should have
been kind to the work-
men. |

In the same way in the remaining sentences below, when the idea of necessity, duty, etc., is expressed by the infinitive and a single clause, it can be changed, as in the six examples

just given, to two clauses—the second of which contains the present subjunctive or past conditional.

An analysis of these lessons shows the following methods of expression :—

Necessity by **həy**, **tha**, or the simple verb **hona** :—

Lesson 12, Nos. 1, 2, 8, 15, 16.

Lesson 13, Nos. 5, 6.

by **pəṇa** :—

Lesson 12, Nos. 1, 4, 7.

Lesson 13, Nos. 1, 3, 11.

by **zəruri** :—

Lesson 12, Nos. 5.

Lesson 13, No. 15.

Advisability, duty, etc., by **cahie** :—

Lesson 12, Nos. 3, 14.

Lesson 13, Nos. 2, 12, 13.

Lesson 14, Nos. 14–19.

by **lazym** :—

Lesson 12, Nos. 6.

Lesson 13, No. 14.

by **vajyb** :—

Lesson 13, No. 9.

by **mw nasyb** :—

Lesson 12, No. 10, 13.

Lesson 13, No. 4.

Lesson 14, No. 9.

by **fərz** :—

Lesson 12, Nos. 11, 12.

Lesson 13, Nos. 7, 8.

The use of the infinitive is illustrated in the following :—

Gerundive infinitive for necessity, duty, etc. :—

Lesson 12, Nos. 1-4, 6-9, 11-16.

Lesson 13, Nos. 1-3, 5-7, 11-15.

Lesson 14, Nos. 14-19.

Gerundive as an imperative :—

Lesson 14, Nos. 20, 21.

Gerundive, other uses :—

Lesson 14, Nos. 4, 5, 10.

Gerund or verbal noun : Lesson 14, Nos. 1-3, 6-13.

This expresses purpose in Lesson 14, No. 6; negative intention in Lesson 14, No. 7; agent in Lesson 14, No. 13.

LESSON 12

- | | |
|---|---|
| 1. əgər twmhəɟ ʃəldi pə-
hɯɟcna həɟ, to rel məɟ
səfər kərna pəɾega. | If you want to get there
quickly, you must travel
by train. |
| 2. mwjhe aj bəyan lykhna
həɟ. | I have to write the report
(narrative) to-day. |
| 3. Xwda se həməɟ dwa
mangni cahie. | We should pray to God. |
| 4. bis ke bəjae tis rwpəc
xərc kərne pəɾe. | Rs. 30 had to be spent in-
stead of Rs. 20. |
| 5. əmiron pər myskinəɟ ki
pərvəɾɟ zəruri həɟ. | The rich must support the
poor. |
| 6. hər gəli kuce məɟ cyray
rəwɟən kərne lazɯm the. | Lamps should have been
lit in all the lanes and
alleys. |
| 7. dhup məɟ wnheɟ həl nə
jotna pəɾe. | (I) hope they won't have to
plough in the sun. |
| 8. (əre), bətao to səhi, kəhaɟ
jana həɟ. | Tell me any way where you
have to go. |

9. əgər wse aj səhn meŋ jhaŋu nəhiŋ deni, to kəl səhi. If he doesn't want (or hasn't got) to sweep the courtyard to-day—very well then, to-morrow.
10. mwɳasyb tha ky voh rich ko goli marta. He should have shot the bear.
11. jəvab dena mera fərz tha. It was my duty to give an answer.
12. təklif wθana ynsan ka fərz həy. It's one's duty to take trouble over a thing.
13. lekyn təklif deni mwɳasyb nəhiŋ. But one shouldn't give trouble.
14. jys vəqt nəmaz pəŋhni cahie ws vəqt pəŋhe. One should say prayers at the proper time.
15. Hynduoŋ ke syva əwr kysi ko nəhiŋ bwlana hoga. No one is to be called besides the Hindus.
16. bəs Brəhmənoŋ ko hi roŋi khyłani thi. Only the Brahmans had to be fed.

LESSON 13

1. twmheŋ bazuoŋ əwr ʃəŋgoŋ ki malyʃ kəɳni pəreŋi. You'll have to rub arms and legs.
2. wse Xwda ka ʃwkr kəɳna cahie. He ought to thank God.
3. mwjhe caŋdi choŋi dɳbia meŋ chwpani pəŋi. I had to hide the silver in the little box.
4. kysi ke lie mwɳasyb nəhiŋ ky samp ko nəŋge hath se pəkŋe. No one should seize a snake with bare hands.
5. jəb kəbhi zin baŋdhni ya pəŋi kəsni ho, to mwjh se kəhie. Tell me whenever you want the saddle put on or the girth fastened.
6. səvere jagna ho to jəldi so jae. If he wants to wake early, he should go to bed soon.

- | | |
|--|---|
| 7. xah əndhe hoŋ, ya bəhre,
ya ləŋgɾe, səb ko pālna
fərz həy. | It's a duty to support them
all, whether blind or deaf
or lame. |
| 8. ynsan ka fərz həy ky əpne
bədən ko saf rəkkhe. | It's man's duty to keep his
body clean. |
| 9. kya vajyb nə tha ky hər
gəli kuce meŋ d̪hənd̪hɔra
pytvate? | Wasn't it right to have it
proclaimed all over the
town? |
| 10. haŋ cahie tha ky həm
kəm se kəm yftyhar
chəpvate. | Yes, at least we should have
had a notice printed. |
| 11. kwch hi ho jae, bhari bojh
dəhne hath se əwr həlka
baeŋ se w̪thana pərega. | Be that as it may, the heavy
load will have to be
lifted with the right and
the light one with the
left hand. |
| 12. həmeŋ həlal həram meŋ
fərq kərna cahie nə? | Mustn't we make a dis-
tinction between lawful
and unlawful? |
| 13. twmhare buṭ myṭṭi se
bhər gəe, bədəlne nəhiŋ
cahiŋ? | Your shoes are all muddy,
shouldn't you change
them? |
| 14. sari rəpəṭ hərf bəhərf
səcci honi lazym thi. | The proper thing was that
the whole report should
be true. |
| 15. twmheŋ səza pani zəruri
thi. | It was necessary for you to
be punished. |

LESSON 14

- | | |
|--|---|
| 1. bhyṭi pani bhərne ka
kam kəta həy. | The water-carrier draws
water. |
| 2. dekhne meŋ koi hərj
nəhiŋ. | There's no harm in looking |
| 3. janvəroŋ ko marna bwra
kam həy. | It's a dreadful thing to beat
animals. |

4. ws ne lal syahi xəridni cahi. He wanted to buy red ink.
5. məyŋ ne sukhi ləkʁi kaʁni fwr̥u ki. I began to cut dry wood.
6. mali dudh lene gəya. The gardener went to get milk.
7. voh yuɣhi chati piʁne ki nəhiŋ. She's not going to mourn without reason.
8. ap ka kəhna səhih həy. What you say is right.
9. mera bar bar vəhaŋ jana mwnasyb nəhiŋ. It's not proper for me to go there constantly.
10. əb cytʰhian ani jani fwr̥u huŋ. Now letters began to pass (between them).
11. wnhon ne dərzi se qəmiz sine ko kəha. They told the tailor to make a shirt.
12. məllah dərya par kərne ko təiyar ho gəya. The sailor (or boatman) prepared to cross the river.
13. həm chəy khanevale həyŋ. There are six of us to feed.
14. hər roz twmheŋ aʃh səfhe xətm kərne cahieŋ. You should finish eight pages a day.
15. wse dəs dyn ki chwʰʈi leni cahie. He should take ten days' leave.
16. ʰhekedar ko mədʁon pər mehrbani kərni cahie thi. The contractor should have been kind to the workmen.
17. ws mərd ko əysi gəndi bateŋ muhŋ se nə nykalni cahie thiŋ. That man shouldn't have allowed such foul language to pass his lips.
18. ʃəwhər ko bivi se həməfə nek swluk kərna cahie. A husband should always treat his wife well.
19. əsbab ladnevale ko bəhwt xəbərdar rəhna cahie. A man should be very careful in loading goods.
20. meri koʰhi pər jana əwr jhəʃ ləwʃ ana. Go to my house and return at once.
21. cori nə kərna, xun nə kərna. Do not steal or commit murder.

LESSON 15

səkna = to be able ;

cwkna = to finish, to have finished

See Grammar, pp. 68-70.

- | | |
|---|---|
| 1. bərsat ke dynoŋ meŋ
kysan asani se zəmin joŋ
səkta həyŋ. | Farmers can easily plough
the ground during the
rains. |
| 2. voh dər ke mare cylla bhi
nə səki. | She was so frightened, she
could not even cry. |
| 3. əgər wse pəhcan səka, to
bhej duŋga. | If I can recognise him, I
shall send him. |
| 4. mwjh se yeh nəhiŋ ho
səkta. | I can't do this. |
| 5. əgər ho səka, hazyr huŋgi. | I shall come if possible. |
| 6. jəb tək wŋl nə səkoge,
kam kəyse xətm kəroge? | Until you're able to get up,
how can you finish the
work? |
| 7. ji nəhiŋ, məyŋ kha cwka. | No, I've already eaten. |
| 8. bəndobəst ho cwkega, to
xəbər kəruŋga. | When everything's ready,
I'll let you know. |
| 9. baryf ho cwkne pər həva
bhi thəm gəi. | By the time the rain stop-
ped, the wind had ceased. |
| 10. badəl ki vəjəh se gyrja
dykhai nəhiŋ de səkta. | Because of the clouds, one
can't see the church. |
| 11. ghəŋta bəjne ke sərbəb ws
ki avaz swnai nə de səki. | Because of the gong, one
couldn't hear his voice. |
| 12. əlbəttə jəgəh dəryaft ho
səkta, to məyŋ bhi ja
məwjud hota. | Of course, if I could have
found the place, I should
have gone too. |
| 13. jəb beŋi nəzdik akər khəŋi
hui, maŋ kəhiŋ nə kəhiŋ
ja cwki thi. | When the daughter came
and stood near, her
mother had gone some-
where or other. |
| 14. ho səkta to məyŋ ap ki
dərxast mənzur kərtə. | If it had been possible, I
should have granted your
request. |

15. zəxmi sypahi bhəla kəb Well, how long could a
tək səbr kər səkta? wounded sepoy remain
patient?
16. cwhia yəhaŋ tək dəri ky The mouse got such a
byl meŋ nə ghws səki. fright that she couldn't
get into her hole.

LESSON 16

lagna = begin ; and other uses of lagna

See Grammar, p. 70 and pp. 110-12.

1. rəssa kheŋcne ləga. He began pulling the rope.
2. voh thər thər kaŋpne She began trembling vio-
ləgi. lently.
3. voh kəhne ləge həmare They said : " There is no
bərabər koi pəhlvan wrestler equal to us."
nəhiŋ.
4. mere pwkarne pər səb log When I call, everyone be-
piche həŋne ləgte həyŋ. gins moving back.
5. bæcoŋ ko dərao mət, rone Don't frighten the children,
ləgeŋge. they'll cry.
6. dhup ki gərmi ləge, 'o sae If the sun's hot, rest in the
meŋ aram kijie. shade.
7. jəb bərf pəŋne ləgi, When it began to snow,
bheŋŋ ka kəhiŋ pəta na there was no trace of the
ləga. sheep.
8. jhaŋi ki jəŋ se wse bwri He stumbled badly against
thəkər ləgi. the root of a bush.
9. jəb se meri nəwkəri ləgi Since I got work, my
məyŋ əwr mere bal bæce children and I have never
bhi bhukhe nə rəhe. been hungry.
10. sadhu ko səxt bhukh əwr The sadhu seems to be very
pyas ləgi malum hoti hungry and thirsty.
həy.
11. do pəhr ko hər roz pyas One gets very thirsty every
ləgti həy. day at noon.

- | | |
|---|---|
| 12. tāmam qāwm pār ys xun
ka dhābba lāgega. | The whole community will
be stained by this mur-
der. |
| 13. vāhaṇ jane se hāmeṇ
kāhiṇ khaṇsi ya koi āwr
bimari nā lāgjae. | I hope that by going there
we shan't contract a
cough or some other ail-
ment. |
| 14. coṭ lāgi, jēb hi kāhne lāga
ky mera dyl yāhaṇ nāhiṇ
lāgta. | It was when he got hurt
that he began saying that
he was not happy there. |
| 15. khane meṇ der nā lāgao
vārnā jane meṇ der
lāgegi. | Don't delay about your
food or you'll be late in
going. |
| 16. wn ke hath kwch nā lāga. | They got nothing. |
| 17. yeh paejamā hāmeṇ āccha
nāhiṇ lāgta. | These trousers don't suit
us: or, we don't like
them. |
| 18. salēn degci meṇ lāg gāya. | The curry's got burnt and
stuck to the pot. |
| 19. meri aṅkh lāgi thi ky ws
ne jāga dia. | I had just got to sleep when
he woke me up. |

LESSON 17

dena = permit ; pana = manage to

See Grammar, pp. 70-1.

- | | |
|---|--|
| 1. voh bātti gwl kārne nā
pae ky ap hi āndhera ho
gāya. | It got dark before they'd
put out the lamp. |
| 2. āgēr sāyr kārne paūj to
kārunḡa. | I shall take a walk if I can
manage it. |
| 3. voh zevār pāsānd kārne
bhi nā pai thi ky ṡayb
ho gāya. | The jewel vanished before
she had time to choose
it. |
| 4. koi sāfed joṛa pāhynne nā
pae. | Don't let anyone wear a
white suit. |

5. kysi ko sæbz ræng ki cadər Don't let anyone wear a
oṛhne nə do. green-coloured shawl.
6. æccha, jane do. Very well, let it pass; or :
never mind.
7. voh hægryz sais ko ghoṛa He'll certainly not let the
phyrane nə dega. groom walk the horse
about.
8. mwmmkyn həy ky fəjr ko He may manage to bathe
nəhane pae. at sunrise.
9. fife ko nice gyrne nə dia. He didn't let the glass fall
on the ground.
10. jəhaṇ tək ho səkega həm As far as possible, we shan't
wse himar nə hone let him get ill.
deṅge.
11. choṭe bæccoṇ ko gəhri jhil You shouldn't let little
meṇ təyrne nəhiṇ dena children swim in the deep
cahie. lake.
12. bəyl, bəkri, vəgəyrə ko ys Don't let bulls, goats, etc.,
məydan meṇ nəhiṇ cərne graze on this plain.
dena.
13. əgərcy hath se koi chune Though one may not touch,
nəhiṇ pata, mægər cwp- they do let one watch
cap bəyṭhkər ankhəṇ se quietly, don't they?
dekhne to dete həyṇ?

LESSON 18

HABIT

Habit is expressed by **kərna** = to do, with what is probably the past participle of other verbs. No. 15 shows that for **jana**, the form used is **jaya**; not the usual past participle **gəya**.

1. The schoolboys are always throwing balls. mədərse ke lərke gənd phenka kərte həyṅ.
2. Don't make a practice of walking in the veranda. bəramde meṅ nə phyra kəro.
3. They eat and drink in the drawing-room. gol kəmrə meṅ khaya pia kərte həyṅ.
4. Make a habit of working hard. xub mehnət kia kəro.
5. The Maulvi conducts prayers on Fridays. jwme ko məwlvī sahəb nəmaz pərthaya kərte həyṅ.
6. Your work is to wipe the chairs with a duster. twmhara kam yeh həy ky jhaṛən se kwrsiṅ poṅcha kəro.
7. If you always do difficult work carefully, your master will be pleased with you. mwskyl kam socke kəro to malyk xwṅ hoga.
8. Rustic girls easily get confused and cry. gaon ki lərkiṅ jəldi ghəbraya əwr roya kərti həyṅ.
9. Those who walk slowly do not slip. jo ahystə cəla kərte həyṅ wn ka paon physəltə nəhiṅ.
10. Wild animals come here all night. yəhaṅ rat bhər jəngli janvər aya kərte həyṅ.

- 1 مدرسہ کے لڑکے گیند پھینکا کرتے ہیں۔
- 2 برآمدہ میں نہ پھرا کرو۔
- 3 گول کمرے میں کھایا پیا کرتے ہیں۔
- 4 خوب محنت کیا کرو۔
- 5 جمعہ کو مولوی صاحب نماز پڑھایا کرتے ہیں۔
- 6 تمہارا کام یہ ہے کہ جھاڑن سے کرسیاں پونچھا کرو۔
- 7 مشکل کام سوچ کے کرو تو مالک خوش ہوگا۔
- 8 گاؤں کی لڑکیاں جلدی گھبرایا اور رویا کرتی ہیں۔
- 9 جو آہستہ چلا کرتے ہیں ان کا پاؤں پھلتا نہیں۔
- 10 یہاں رات بھر جنگلی جانور آیا کرتے ہیں۔

- | | |
|---|---|
| 11. Not only I but everyone complains about him. | syrf mænŋ hi nəhiŋ səb ws
ki fykayət kia kərte həyŋ. |
| 12. In those days ghi used to be sold dear. | wn dynoŋ meŋ ghi məhŋga
byka kərta tha. |
| 13. In future it will be obtained cheaply. | əb se səsta myla kərega. |
| 14. The result of this examination used to be good. | ys ymtyhan ka nətiyə əccha
hua kərta tha. |
| 15. Let them go wherever they feel inclined. | jəhan ji cahe jaya kəreŋ. |

11 صرف میں ہی نہیں سب اس کی شکایت کیا کرتے ہیں۔

12 ان دنوں میں گمی ہنگامہ کرتا تھا

13 اب مے سٹا ملا کرے گا۔

14 اس امتحان کا نتیجہ اچھا ہوا کرتا تھا۔

15 جہاں جی چاہے جایا کریں۔

LESSON 19

CONTINUANCE, DOING A THING AT THE MOMENT,
HABIT

For continuance, see Grammar, pp. 42-8; for doing a thing at the moment, pp. 42-5; for habit, pp. 97-9, and Lesson 18.

1. My eye's swelling up. meri aṅkh suj rōhi hōy.
2. He kept on telling lies. jhuthi bateṅ bākta rōha.
3. There's always a difference between a good and a bad rupee. khōre khoṭe rūpāe meṅ fērq hua kārta hōy.
4. Sinners keep on sinning. gwnāhgar gwnāh kārte hi rāhte hōyṅ
5. Mongooses become tame if you love them. nevle pyar se hyl jaya kārte hōyṅ.
6. He kept on swearing great oaths. voh bārī qāsmēṅ khata rōha.
7. The canal's very broad and boats will go on it. nāhr bāhwt cāwṭī hōy. ws meṅ kyṣṭiāṅ cālī rāheṅgi.
8. All day motors keep going on the main road. dyn bhār pākki sārək pār moṭārēṅ cālī rāhti hēyṅ.
9. You worked an hour and now it's finished? ghāṇṭa bhār kam kārte rāhe, āwr āb xātm ho gāya?
10. Don't drink strong tea, or you'll spoil your digestion. tez cae nā pia kārō vārnā hazmā xārab ho jāega.

- 1 میری آنکھ سوچ رہی ہے۔
- 2 جھوٹی باتیں بکتا رہا۔
- 3 کھرے کھوٹے روپیہ میں فرق ہوا کرتا ہے۔
- 4 گنہگار گناہ کرتے ہی رہتے ہیں۔
- 5 نیوے پیار سے ہل جایا کرتے ہیں۔
- 6 وہ بڑی قسمیں کھاتا رہا۔
- 7 نہر بہت چوڑی ہے۔ اس میں کشتیاں چلتی رہیں گی
- 8 دن بھر پکٹی سڑک پر موٹر میں چلتی رہتی ہیں۔
- 9 گھنٹہ بھر کام کرتے رہے اور اب ختم ہو گیا؟
- 10 تیز جائے نہ پیا کرو ورنہ باضمہ خراب ہو جائے گا۔

11. Keep on stirring the milk with a spoon or a fork. cəmce ya kaṇṭe se dudh hylate jao.
12. The scent of the flowers perfumes the whole house. phulon ki xwʃbu se təmam məkan məhək jata həy.
13. The river flows through the year. sal bħər dərya bəhta rəhta hy.
14. For fifteen days the moon will get bigger; and after that will in the same way get smaller. pəndrə dyn tək caṇḍ bəṭhta rəhega phyr bad meṇ vəyse hi ghəṭta jaega.
15. Look, the stars are shining. dekhie tare cəmək rəhe həyṇ.
16. He kept on doing mischief. voh fərarət kərtə rəha.
17. He used to do good. voh neki kia kərtə tha.
18. She was asking a question. voh səval kər rəhi thi.
19. She used to live in the jungle. jəngəl meṇ rəha kərti thi.

- 11 چھچھیا کانٹے سے دودھ ہلاتے جاؤ۔
- 12 پھوٹوں کی خوشبو سے تمام مکان ہلک جاتا ہے۔
- 13 سال بھر دریا بہتا رہتا ہے۔
- 14 پندرہ دن تک چاند بڑھتا رہے گا پھر بوندیں دیے ہی گھٹنا جائے گا۔
- 15 دیکھئے تارے چمک رہے ہیں۔
- 16 وہ شرارت کرتا رہا۔
- 17 وہ نیکی کیا کرتا تھا۔
- 18 وہ سوال کر رہی تھی۔
- 19 جنگل میں رہا کرتی تھی۔

LESSON 20

SPECIAL NUMBERS AND TIME

See Grammar, pp. 20-26, 134-6.

1. It'll be half a mile or ek adh mil ka fasalə hoga.
three-quarters.
2. I want one-and-a-half sers dēṭh ser aṭa cahie.
of flour.
3. It'll take an hour and pəwne do ghənṭe ləgenge.
forty-five minutes.
4. It must weigh two and a ys ka vəzən dhai ya pəwne
half to two and three tin mən hoga.
quarter maunds.
5. This seems to be three yeh səva tin ya saṭhe tin
and a quarter or three gəz unca malum hota
and a half yards high həy.
6. It's now half past one; I dēṭh bəj gəya həy məyṇ
shall bring lunch at a pəwne do bəje lənc
quarter to two. launga.
7. This town has two thou- ys qəsbe meṇ səva do ya
sand two hundred and dhai həzar bəfynde həyṇ.
fifty to two thousand
five hundred inhabitants.
8. London has about nine Ləndən meṇ koi nəvve lakh
million inhabitants. log rəhte həyṇ.
9. In the first hartal three pəhli hətāl meṇ tin cəwthai
quarters of the shops dwkanəṇ bənd thiṇ.
were shut.
10. To-day I got breakfast at aj mwjhe hazyri gyarə
eighteen minutes past bəjkər əṭṭharə mynəṭ pər
eleven. myli.

- 1 ایک آدمہ میل کا فاصلہ ہوگا۔
- 2 ڈیڑھ سیر آنا چاہیے۔
- 3 پونے دو گھنٹے لگیں گے۔
- 4 اس کا وزن ڈھائی پائونڈ تین من ہوگا۔
- 5 یہ سواتین یا ساڑھے تین گز اوچھا سلوم ہوتا ہے۔
- 6 ڈیڑھ بچ گیا ہے، میں پونے دو بجے بچ لاؤں گا۔
- 7 اس قصبہ میں سوادو یا ڈھائی ہزار باشندے ہیں۔
- 8 لندن میں کوئی نوے لاکھ لوگ رہتے ہیں۔
- 9 پہلی ہڑتال میں تین چوتھائی دوکانیں بند تھیں۔
- 10 آج مجھے حاضری گیارہ بج کر اٹھارہ منٹ پر ملی۔

11. The day before yesterday I had my morning tea at nineteen minutes to six. pəsonj məyŋ ne choʈi həzyri· chəy bəjne meŋ wnnis mynəʈ pər khai.
12. London's nine times as big as Birmingham. Ləndən Bərmynghəm se nəw gwna bəʈa həy.
13. The population of India is three hundred and fifty millions. Hyndostan ki abadi pəyŋtis kəroʈ həy.
14. The population of Delhi is five times the population of Multan. Dylli Mwltan se paŋc gwni həy.
15. It is 12.45; he was to begin the work at 12.45. pəwn bəj gəya həy; wse pəwn bəje kam ʃwru kərna tha.
16. There cannot be more than 750 people in our village. həmare gaonj meŋ saʈhe sat səw se zyadə admi nə honge.
17. A third of the ships were lost in the battle. ləʈai meŋ ek tyhai jəhaz bərbad hue.

11 پرسوں میں نے چھوٹی حاضری چہ بجنے میں انیس منٹ

پر کھائی۔

12 لندن بر شگرم سے نوگنا بڑا ہے۔

13 ہندوستان کی آبادی پینتیس کروڑ ہے۔

14 دکنی ملتان سے پانچ گنی ہے۔

15 پلون بچ گیا ہے۔ اسے پلون بنے کام شروع

کرنا تھا۔

16 ہمارے گاؤں میں ساڑھے سات سو سے زیادہ آدمی

نہ ہونگے۔

17 لڑائی میں ایک تہائی جہاز برباد ہوئے۔

LESSON 21

THE PASSIVE

See Grammar, pp. 53-5, 105-6.

1. One plays this instrument with one's finger. yeh baja wngli se bājaya jata hēy.
2. If you rub oil on the knee, it'll get well. ghwtne pār tel lāgakār mēlo to āccha ho jāega.
3. One meaning of this word was explained. ys lāfz ke ek mane bōtāe gāe.
4. Let it be spread on the floor (or ground). zāmin pār bychaya jae.
5. If he's treated harshly, he'll die. āgār zwlm kia jae to mār jāega.
6. They'll get lines drawn here by the workmen. mystrion se yōhaṅ lākireṅ khyṅcvai jāeṅgi.
7. Fish are caught with hooks or nets. mēcchliāṅ kaṅṭon ya jālon se pākṛi jati hēyṅ.
8. An advance of two rupees was (had been) given. do rwpāe pefgi diē gāe the.
9. To-morrow the marriage will be performed. kāl nykah pārḥaya jāega.
10. Here the Id festival is observed. yōhaṅ id mānai jati hēy.

- 1 یہ باجہ انگلی سے بجایا جاتا ہے۔
- 2 گھسنے پر تیل لگا کر ملو تو اچھا ہو جائیگا۔
- 3 اس لفظ کے ایک معنی بتائے گئے۔
- 4 زمین پر پھرایا جائے۔
- 5 اگر ظلم کیا جائے تو سر جائے گا۔
- 6 مستریوں سے یہاں لکیریں کپھوائی جائیں گی
- 7 پھلیاں کانٹوں یا جالوں سے پکڑی جاتی ہیں
- 8 دو روپے پیشگی دئے گئے تھے۔
- 9 کل نکاح پڑھایا جائے گا۔
- 10 یہاں عید منائی جاتی ہے۔

11. Agree to whatever price is settled. qimət jytni thəhrai jae to zərur man lo.
12. It'll be a good thing if he's taught Persian. əgər wse farsi pərhai jae to behtər.
13. The madman was chained. pagəl zənjiron se jəkra gəya.
14. Are you mad? teri əql mari gəi?
15. I can't throw a stone so far. mwjh se ytni dur pətthər nəhiṅ phenka jata.
16. That girl cannot walk two and a half kos. ws lərki se dhai kos pəydəl nəhiṅ cəla jata.
17. He couldn't stand. ws se khəra nəhiṅ hua jata tha.
18. It was explained to them. (They were warned, etc.) wn ko səmjha dia gəya tha.

- 11 قیمت جتنی ٹھہرائی جائے ضرور مان لو۔
- 12 اگر اسے فارسی پڑھائی جائے تو بہتر۔
- 13 پاگل زنجیروں سے جکڑا گیا۔
- 14 تیری عقل ماری گئی۔
- 15 مجھ سے اتنی دور پتھر نہیں پھینکا جاتا۔
- 16 اس لڑکی سے ڈہائی کو مس پیدل نہیں چلا جاتا۔
- 17 اس سے کھڑا نہیں ہوا جاتا تھا۔
- 18 ان کو سمجھا دیا گیا تھا۔

LESSON 22

MYLNA, MYLANA

See Grammar, pp. 109-110.

1. The horse got only one seer of grain. ghoṛe ko ser bhār hi dana myla.
2. Well, tell me, did you get permission? bhāla, batao to, twmhen rwx̄s̄et myli?
3. Get leave indeed? I got dismissed. rwx̄s̄et kya? bālky j̄evab myl ḡaya.
4. Sweepers get less pay than the other servants. mehtarōṅ ko s̄ab n̄awkarōṅ se k̄am t̄anx̄ah mylti h̄ay.
5. We met the ayah in the garden. aya h̄ameṅ bay meṅ myli.
6. The rajah met a splendid elephant on the metalled road. p̄akki s̄ar̄ək p̄ar raja ko ek nyhaȳet x̄ubsur̄et hathi myla.
7. Perhaps the sahib won't see me after all. j̄aȳəd Sah̄ab mwj̄h se myleṅ hi n̄ahiṅ.
8. I will introduce you. m̄aȳṅ myla d̄unga.
9. The vizier's two nephews are very like each other. v̄azīr ke donōṅ bh̄atije ap̄as meṅ b̄ahwt mylte h̄aȳṅ.
10. Sometimes the fakir used to come to see me, sometimes I met him by chance. k̄abhi voh f̄aqir mwj̄h se mylne ata tha k̄abli yonhi myl j̄ata tha.

- 1 گھوڑے کو سیر بھر ہی داند ملا۔
- 2 بھلا بتاؤ تو تمہیں رخصت ملی؟
- 3 رخصت کیا؟ بلکہ جواب مل گیا۔
- 4 ہتھروں کو ب نوکروں سے کم تنخواہ ملتی ہے۔
- 5 آیا ہمیں باغ میں ملی۔
- 6 پکٹی سڑک پر راجہ کو ایک نہایت خوبصورت ہاتھی ملا۔
- 7 شاید صاحب مجھ سے ملیں ہی نہیں۔
- 8 میں ملا دوں گا۔
- 9 وزیر کے دونوں بھتیجے آپس میں بہت ملتے ہیں۔
- 10 کبھی وہ فقیر مجھ سے ملنے آتا تھا کبھی یوں ہی مل جاتا تھا۔

11 ہمارے خط ایک دوسرے سے ملتے جلتے ہیں۔

12 مجھے خوف ہے کہ خد شکار کو جواب نہ لگیا ہو۔

13 کیا یہ کتابیں ملی جلی پڑی رہیں گی؟

14 الم تینوں نقشوں کو آپ ملا کر دیکھئے

کر ملتے ہیں یا نہیں۔

15 وہ بہت طنسار آدمی ہیں، آپ دیکھیں

کے سب ہی سے ملیں گے۔

16 ہم مل کر کھائیں گے۔

17 مٹی میں پانی ملا کر گارا بنایا جاتا ہے۔

LESSON 23

REPETITION

See Grammar, pp. 130-3.

Nos. 3 and 4 illustrate the meaning of pleasant, nice and hot, nice and fresh, dear little children, and a pretty walk. In No. 9 the thought is spread over the various ceremonies constituting the marriage and over the past few weeks.

1. They were all lying apart from each other. səb log əlɔg əlɔg lɛtɛ hue the.
2. In rich men's houses servants get big wages. maldarɔŋ ke haŋ nəwkəɔŋ ko bəri bəri tənxaheŋ mylti həyŋ.
3. Here you are—nice hot tea! Fruit nice and fresh! pio cae gərm gərm, khao mevə tazə tazə.
4. Oh, just look how prettily these little children walk! ərə dekho zəra yn nənnhe nənnhe bæccoŋ ki kya pyari pyari cal həy.
5. The water of the farther tank is two feet deep. pərle talab ka pani do do gəz gəhra həy.
6. He works hard, yet he was tired out going on carrying bricks. mehnəti admi həy, tahəm intɛŋ dho dho kər ajyz a gəya.
7. The girl ran to her mother and clung to her. lərki dəwɾti dəwɾti əpni ma se jake lypət gəi.
8. Brave men escape from many kinds of danger. dylər admi qysm qysm ke xətroŋ se bəc jata həy.

- 1 سب بومک الگ الگ لیٹے ہوئے تھے۔
- 2 مالداروں کے ہاں نوکروں کو بڑی بڑی تنخواہیں ملتی ہیں۔
- 3 دھوپ چائے گرم گرم کھاؤ میوہ تازہ تازہ۔
- 4 ارے دیکھو ذرا ان ننھے ننھے پتوں کی کیا پیاری پیاری چال ہے۔
- 5 پرلے تالاب کا پانی دودو گز گہرا ہے۔
- 6 محنتی آدمی ہے تاہم اینٹیں ڈھونڈو کر عاجز آگیا۔
- 7 لڑکی دوڑتی دوڑتی اپنی ماں سے جا کے پٹ گئی۔
- 8 دلیر آدمی قسم قسم کے خطروں سے بچ جاتا ہے۔

9. They've only recently been married and come here to live. yn ka nəya nəya byah hua həy, əwr əbhi əbhi yəhaŋ rəhne æ həyŋ.
10. What wonderful sights these Englishmen see when they climb those far-off mountains. yeh əngrez dur dur ke pəhaŋŋ pər cəŋh cəŋh kər kya kya təmafe dekhte həyŋ.
11. In under two years I shall get promotion, and then I shall get two days' leave every month. do sal ke əndər əndər mwjhe tərəqqi mylegi; phyr məhine meŋ do do dyn chwṭṭi mylegi.
12. I heard a number of sweet songs and was so delighted. miṭhe miṭhe git swŋ swŋ kər mera dyl bay bay ho gəya.
13. His face gradually reddened all over with shame. rəftə rəftə fərm ke mare ws ka cəhrə lal ho gəya.
14. Even so you won't get it while you are doing nothing. phyr bhi bəyṭhe bəyṭhe to nəhiŋ mylega.

9 ان کا نیا نیا بیاہ ہوا ہے اور ابھی ابھی یہاں رہنے آئے

ہیں۔

10 یہ انگریز دور دور کے پہاڑوں پر چڑھ چڑھ کر کیا کیا تا

شے دیکھتے ہیں۔

11 دو سال کے اندر اندر مجھے ترقی ملے گی' پھر بیٹے میں

دو دو دن چھٹی ملے گی۔

12 بیٹھے بیٹھے گیت سن سن کر میرا دل

باع باغ ہو گیا۔

13 رفتہ رفتہ شرم کے مارے اس کا چہرہ لال ہو گیا۔

14 پھر بھی بیٹھے بیٹھے تو نہیں ملے گا۔

- 1 ایک مرا ہوا ریچھ مٹری ہوئی لکڑی پر پڑا تھا۔
- 2 اجڑے قصبہ میں نئے پانی کا چشمہ ہے۔
- 3 دور سے آتے ہوئے مسافر دکھائی دئے۔
- 4 ایک کانہتا ہوا اجہرہ تھا اور ایک کی روتی ہوئی صورت۔
- 5 پیری لکھی کتا ہیں۔
- 6 کپاہیں کا بنا کپڑا۔
- 7 گھمرا کا سلا کرتا۔
- 8 لکھا پڑھا دیہاتی۔
- 9 ہر کٹا گدھ۔
- 10 ننھے لکھی ہوئی سہیلیاں۔

11. A sempstress who has kam sikhi hui dərzən.
learnt her work.

12. Girls who've got prizes. ynam pai hui lərkiaŋ.

[a (ii)].

13. A drowning man clutches dūbte ko tynke ka səhara
at a straw. bəhwt həy.

14. Killing a dead man. mərə ko marna.

15. The fruit of one's deeds. əpnə kie ka phəl.

16. Following his advice. ws ke kəhe pər cəlna.

17. I can't read my own writ- məyŋ əpnə lykha nəhiŋ
ing (what I've written). pərh səkta.

18. Don't rouse a sleeping sote ko na jəgao.
man.

[b (i)].

19. She came running. voh dəwrti hui ai.

20. The dacoits were caught daku bhagte hue pəkṛe
running away. gəe.

- 11 کام سیکھی ہوئی درزن۔
- 12 انعام پائی ہوئی لڑکیاں۔
- 13 ڈونٹے کو تنکے کا سہارا بہت ہے۔
- 14 مرتے کو مارنا۔
- 15 اعنے کئے کا پھل۔
- 16 اس کے کہے پر چلنا۔
- 17 میں اپنا لکھا نہیں پڑھ سکتا۔
- 18 سوتے کو نہ جگاؤ۔
- 19 وہ دوڑتی ہوئی آئی۔
- 20 ڈاکو بھاگتے ہوئے پکڑے گئے۔

21. There's always snow on the summit. coṭi bārf se qhāki rāhti hāy.
22. A bed woven with (broad) tape was placed there. nēvaṛ ka pālōng bycha hua tha.
23. Did you see fruit on the trees? ap ne phāl lāge hue dekhe?
24. You ate burnt bread. twm ne jāli hui roṭi khai.
25. She was going very fast. voh dāwṛi dāwṛi ja rāhi thi.
26. She was going very fast. voh bhagi bhagi ja rāhi thi.
27. I'm almost dead (very tired, etc.). māyṇ mēri jati huṇ.
28. The elephant advanced swinging his trunk. hathi jhumta jhamta age bāṛha.
29. The deer fled with great bounds. hyrān cāwkṛi bhāṛta bhag gāya.
30. My mother speaks hesitatingly. meri ma āṭakti hui bolti hāy.
31. He doesn't answer even though often called. bāhwt bwlāya jāvab nāhin deta.

21. چوٹی ہر ف سے ڈھکی رہتی ہے۔

22. نواز کا پلنگہ پھا ہوا تھا۔

23. آپ نے پھل لگے ہوئے دیکھے۔

24. تم نے جلی ہوئی روٹی کھائی۔

25. وہ دوڑی دوڑی جا رہی تھی۔

26. وہ بھاگی بھاگی جا رہی تھی۔

27. میں سری جاتی ہوں۔

28. ہاتھی جموتا جھامتا آگے بڑھا۔

29. ہرن چوکڑی بھرتا بھاگ گیا۔

30. میری ماں اٹکنتی ہوئی بولتی ہے۔

31. بہت بلایا جواب نہیں دیتا۔

[b (ii)].

32. Trembling, she began to speak. kəṇpte kəṇpte [or kəṇpti kəṇpti] kəhne lægi.
33. He was at death's door, but he recovered. mārte mārte bəca.
34. He became ill while lying there. pəṛe pəṛe [or pəṛa pəṛa] bimar ho gəya.
35. She won't get rich without doing anything. bəyṭhe bəyṭhe dəwlət-mənd nəhiṅ ho jaegi.
36. She pulled herself together with great difficulty. səmbhālte səmbhālte səmbhāl hi gəi.
37. The kite (bird) hovered over the rock and fell to the ground. cəṭan pər mənḍlate mənḍlate [or -ti -ti] cil gyr pəṛi.
38. He didn't forget even while falling. gyrte gyrte bhi voh nə bhula.
39. She cooked till she was tired. roṭi pəkate pəkate thək gəi [or -ti -ti].
40. Even while giving charity he was planning deceit. zəkāt dete dete bhi beimani ki socta tha.
41. They quarrelled all the way home. ləṛte jhəgəṛte ghər pəhwṅc gəe.
42. I shall stop the work as soon as I arrive. məyṅ pəhwṅcte hi kam bənd kəra dunḡa.

- 32 کاغذ کاغذ کئے گئے۔
- 33 سرتے سرتے بچا۔
- 34 پڑے پڑے بیمار ہو گیا۔
- 35 بیٹھے بیٹھے دو لقمہ نہیں ہو جائے گی۔
- 36 سنبھلتے سنبھلتے سنبھل ہی گئی۔
- 37 چٹان پر منڈلاتے منڈلاتے چیل گر پڑی۔
- 38 گرتے گرتے بھی وہ نہ بھولا۔
- 39 روٹی پکاتے پکاتے تھک گئی۔
- 40 زکاة دیتے دیتے بھی بے ایمانی کی سوچا تھا۔
- 41 لڑتے جھگڑتے کھڑے ہو گئے۔
- 42 میں پوچھتے ہی کام بند کرادو لگا۔

LESSON 25

PRESENT AND PAST PARTICIPLES (*continued*)

(a) Complementary to nouns and pronouns in oblique cases. See Nos. 1-9.

(b) Used absolutely : changed subjects.

(i) Participle used absolutely, the noun used with the participle being different from the subject of the sentence. The absolute participle is always oblique masculine singular. Participle affirmative. See Nos. 10-23.

(ii) The absolute use of the participle in the negative. The negative is generally **be**, '**bəyər**, **bya**, which may be translated literally "without". See Nos. 24-7.

(iii) The absolute participle may be impersonal, either affirmative or negative. See Nos. 28-35.

(c) Unnatural agreement. See Nos. 36-9.

[a].

- | | |
|---|--|
| 1. Someone saw me dancing. | kysi ne mwjhe nacte hue
[or nacta hua] dekha. |
| 2. Who caught you playing? | kys ne twm ko khelte
pākṛa? [or khelte hue] |
| 3. Someone will find him
(or her) asleep. | koi wse soe hue paega [or
soe soe]. |
| 4. I found him (or her) dead. | məyṅ ne wse mərə paya. |
| 5. The king's been dead a
fortnight. | badjah ko mərə do hæfte
ho gæ. |
| 6. I feel ashamed to make
this request. | yeh ərz karte mwjhe fərm
ati həy. |
| 7. The Maulvi's been living
here for two months. | məwlvi sahəb ko yəhaṅ
rəhitedoməhinegwzərgæ. |
| 8. While returning, he saw
me. | ws ne ləwṭte hue mwjhe
dekha. |
| 9. He saw me returning. | ws ne mwjhe ləwṭte hue
dekha. |

- 1 کسی نے مجھے نایض ہوئے دیکھا۔
- 2 کس نے تم کو کیلتے پکڑا ہے
- 3 کوئی اُسے سوئے ہوئے پائے گا۔
- 4 میں نے اُسے سرا پایا۔
- 5 بادشاہ کو سرے دوہنتے ہو گئے۔
- 6 یہ عرض کرتے مجھے شرم آتی ہے۔
- 7 مولوی صاحب کو یہاں رہتے دو مہینے گزر گئے۔
- 8 اُس نے لوٹتے ہوئے مجھے دیکھا۔
- 9 اُس نے مجھے لوٹتے ہوئے دیکھا۔

[b (i)].

10. She was coming with bent head and out-stretched arms. syr jhwkae, hath bəṛhae, a rəhi thi.
11. He was drunk. ʃərab pie tha.
12. The police caught the thief with the goods on him. pwlis ne cor ko, mal lie, pəkṛa.
13. The sister was playing with the child in her arms. bəhyn, bəcce ko god meṇ lie, khəl rəhi thi.
14. As long as I am alive, nobody can do you any harm. mere dām meṇ dām hote hue ap ka koi bal bazu bika nəhiṇ kər səkta.
15. As long as you and I are here, what harm can come to him? ap ke rəhte əwr mere hote ws ka kya bygṛega?
16. He cried till he got the hiccups. rote rote ws ki hycki bəndh gəi.
17. I laughed so much that I got a stitch in my side. həṅste həṅste mere peṭ meṇ bəl pəṛ gəe.
18. He went off at dawn (as soon as it was morning, at break of day). dyn nykəlthe (swbəh hote or dyn cəṛhe) hi voh cəl dia.
19. At one o'clock. ek bəje.

10 سر جھکائے ہاتھ بڑھائے آرہی تھی۔

11 شراب پئے تھا۔

12 پولس نے چور کو ہاں لئے پکڑا۔

13 بہن بیچہ کو گود میں لئے کھیل رہی تھی۔

14 میرے دم میں دم ہوتے ہوئے آپ کا کوئی ہاں

بیکا نہیں کر سکتا۔

15 آپ کے رہتے اور میرے ہوتے اس کا کیا بگڑے گا ؟

16 روتے روتے اس کی پھکی بندھ گئی۔

17 خستے خستے میرے پیٹ میں بل پڑ گئے۔

18 دن نکلتے ہی وہ چل دیا۔

19 ایک نئے۔

20. As soon as he said that, I ws ke yeh bat kəhte hi,
shut my ears. məyŋ ne kan bənd kər
lie.
21. Even though they sang sari rat gate gate bhi git
all night, the songs were xətm nə hue.
not finished.
22. On the way they saw a cəlte cəlte ek minar nəzr
minaret. aya.
23. On my arrival the work mere pəhwŋcte hi kam
will be stopped. bənd ho jaega.

[b (ii)].

24. He fell asleep without bəyəyr cyt[thi lykhe so
having written the letter. gəya.
25. Don't go without paying wjɾət bəyəyr die nə jao.
him.
26. He began to bathe with- ws ko be bwlac nəhane
out having called him. ləga.
27. Without their personal byna wn ke xwd hwkm die
order, this work will not yeh kam nə hoga.
be done.

[b (iii)].

28. Gradually. hote hote.
29. Night passed without rat jagte kəʈi.
sleep.

20 اس کے یہ بات کہتے ہی میں نے کان بند کر لئے۔

21 ساری رات گاتے گاتے بھی گیت ختم نہ ہوئے۔

22 چلتے چلتے ایک مینار نظر آیا۔

23 میرے پہونچتے ہی کام بند ہو جائے گا۔

24 بغیر چٹھی نکلے سو گیا۔

25 اجرت بغیر دئے نہ جاؤ۔

26 اس کو بے بلائے نہانے لگا۔

27 بنا ان کے خود حکم دئے یہ کام نہ ہو گا۔

28 ہوتے ہوتے۔

29 رات جاگتے کئی۔

30. The day passed restlessly. dyn tərəpte bita.
31. She'll not come unless she's called. be bwlæ nə ægi.
32. He fell into it unthinkingly. be soce səmjhe phəŋs gəya.
33. One tests gold by assaying it, and man by living with him. sona janīe kəse, admi janīe bəse.
34. Why tease, when you've not been teased yourself? byn cheṛe kya cheṛna?
35. He won't leave him alone. byn cheṛe na choṛega.
- [c].
36. When he was returning. ləwṭte vəqt.
37. At the time of going. jati dəfə.
38. While still alive. jite ji.
39. At sunset. dyn dūbte.

- 30 دن ترٹتے بیتا۔
- 31 بے بلائے نہ آئے گی۔
- 32 بے سوچ مجھے یحسں گیا
- 33 سوٹا جائے کسے، آدمی جائے بسے۔
- 34 بن چھیڑے کیا پھیڑنا؛
- 35 بن چھیڑے نہ چھوڑے گا۔
- 36 لوٹنے وقت۔
- 37 جاتی دفر۔
- 38 جیتے جی۔
- 39 دن ڈوتے

LESSON 26

CONDITIONAL SENTENCES

See Grammar, pp. 46-8, 51-2.

(a) Fulfilment of condition assumed. See Nos. 1-7.

(b) Fulfilment possible, but not assumed. See Nos. 8-15.

In No. 15 the condition is only implied.

[a].

1. If he did this, he did very wrong. *əgər ws ne yeh həkət ki to nyhayət bwra kia.*
2. She certainly won't go, if you're telling her not to. *əgər ap ws ko mənə karte həyṅ to hərgyz nə jaegi.*
3. If the headman keeps away from bribes, I shall always be pleased with him. *əgər ləmbərdar ryfvət se bəcta rəhega to məyṅ ws se hənefə xwṣ rəhūga.*
4. The corn ripens when the rain falls. *baryṣ hoti həy to gehūṅ pəkṭe həyṅ.*
5. If you were finding mistakes in the translation, who could correct them except you? *əgər ap tərjwme meṅ yəltiāṅ pate the to ap ke bəjae kəwn dṛrwst kər səkta tha?*
6. If he's insulted him, I shall certainly not recommend him (intercede for him). *əgər ws ne ws ki beyzzəti ki hogi to məyṅ ws ki syfaryṣ hərgyz nə kə-rūga.*

- 1 اگر اس نے یہ حرکت کی تو نہایت برا کیا۔
- 2 اگر آپ اس کو منع کرتے ہیں تو ہرگز نہ جائے گی۔
- 3 اگر لمبردار رشوت سے بچتا رہے گا تو میں اس سے ہمیشہ خوش رہوں گا۔
- 4 بارش ہوتی ہے تو گیہوں پکتے ہیں۔
- 5 اگر آپ ترجمہ میں غلطیاں پاتے تھے تو آپ کے بچاؤ کو ندرت کہہ سکتا تھا۔
- 6 اگر اس نے اس کی بے عزتی کی ہوگی تو میں اس کی سزا دینے میں ہرگز نہ کروں گا۔

7 اگر وہ مڑک پر آرہے ہونگے تو میں ان سے ملکے عرض کر

وں گا۔

8 سرکار سے رخصت کی منظوری آئے تو کل ہی روانہ ہوں۔

9 ہاں جوہ وعدہ کریں تو نوکری چھوڑ دوں۔

10 کوئی اپنی بد قسمتی کو روتا ہو تو دلاسا دینا چاہیے۔

11 اگر کسی نے بد معاشری کی ہو تو سزا ملے گی۔

12 پرندہ جال میں پھنس گیا ہو تو کیونکر چھوٹ جائے ؟

13 اب کی دفرہ اگر ضد و نفی کرسی وغیرہ کو بلاڑا تو اجر

ت کی امید نہ رکھنا۔

14 یہ زہر ہے ، کھایا اور مرے گا

15 سیب ایسے جھڑتے تھے جیسے اولے پڑتے ہوں۔

LESSON 27

CONDITIONAL SENTENCES (*continued*)

(a) Fulfilment improbable or impossible. See Nos. 1-5. In No. 1 the condition is only implied. In No. 6 the protasis (if-clause) is omitted. In No. 8 the apodosis (conclusion) is omitted.

(b) If-clause (protasis) or conclusion (apodosis) omitted. See Nos. 6-10. Note that the protasis is omitted in Nos. 6, 10; and the apodosis is omitted in No. 7.

(c) One or both verbs pluperfect conditional; condition impossible of fulfilment. See Nos. 11-13. Note that the pluperfect in Nos. 11-13 puts the thought emphatically in the past, but it is rarely necessary.

[a].

1. I should have scolded him well if I'd had the power. mera bās cālta to mēyṅ wse xub dāṅṭta.
2. If my father had been there, he wouldn't have dared to be so extravagant. mere valyd vāhaṅ hote to ws ki kya mājāl thi ky əysi fwzul xərci kərta.
3. If the child's mother knew (had known), she would be (would have been) greatly distressed. bōcce ki maṅ ko xəbər hoti to səxt pərəfan hoti.
4. If it had been possible, should I not have gone to see him? ho səkta to mēyṅ jakər nə mylta?
5. If his things had been clean, the maulvi would have got shaved and got his nails pared. ws ke əwzar saf hote to mēwlvī sahəb həjamət bənvate əwr naxwn kəṭvate.

- 1 میرا بس چلتا تو میں اسے خوب ڈانٹتا۔
- 2 میرے والد وہاں ہوتے تو اس کی کیا مجال تھی کہ ایسی فضول خرچی کرتا۔
- 3 بچہ کی ماں کو خبر ہوتی تو سخت پریشان ہوتی۔
- 4 ہو سکتا تو میں جا کر نہ ملتا؛
- 5 اس کے اوزار صاف ہوتے تو مولوی صاحب جہامت بنواتے اور ناخون کٹواتے۔

[b].

6. I shouldn't have spent a farthing on his behalf. ws ki xatyr mēyṅ ek kəwṛi bhi nə xərc kərtā.
7. Oh, if only the earth had opened and swallowed him up. hae, zəmin phəṭ jati əwr wse nygəl jati.
8. If you'd only known that he was dead. əgər ap ytna jante ky voh fəwt hogəya həy.
9. He didn't tell me, if he had done so, could I have failed to serve him? wnhon ne yrṣad nə kia vərnə kya məjal thi ky mēyṅ xydmət nə kərtā.
10. No doubt you'd have fought with all your might like a tiger, and he would have run from you like a jackal. befək twm jan toṛke ser ki tərəh ləṛte əwr voh gidəṭ ki tərəh twm se bhagta.

[c].

11. If the house had not been whitewashed, it would have suffered considerable injury. əgər məkan ki səfedi nə ki gəi hoti to bəṛa nwqsan hota.
12. If this child had not lighted up his dark life, he might have died a long time ago. əgər ys bəcce ne ws ki əndheri zyndəgi ko rəwfən nə kər dia hota, to fayəd kəb ka mər gəya hota.
13. If he had made this excuse, I shouldn't have been surprised. əgər ws ne yeh bəhanə kia hota to mwjhe təəjjwb nə hota.

- 6 اس کی خاطر میں ایک کوڑی بھی نہ خرچ کرتا۔
- 7 ہائے زمین پھٹ جاتی اور اسے نکل جاتی۔
- 8 اگر آپ اتنا جاننے کہ وہ فوت ہو گیا ہے۔
- 9 انہوں نے ارشاد نہ کیا ورنہ کیا بھال تھی کہ میں خدمت نہ کرتا۔
- 10 بیشک تم جان تو دے شیر کی طرح لڑتے اور وہ گیدڑ کی طرح تم سے بھاگتا۔
- 11 اگر مکان کی سفیدی نہ کی گئی ہوتی تو بڑا نقصان ہوتا۔
- 12 اگر اس بچے نے اس کی اندھیری زندگی کو روشن نہ کر دیا ہوتا تو شاید کب کا مر گیا ہوتا۔
- 13 اگر اس نے یہ بہانہ کیا ہوتا تو مجھے تعجب نہ ہوتا۔

- 1 غمزدادہ کی سوڈیٹھ سو بیگہ زمین ہے۔
- 2 ٹھیکیدار کی دو حویلیاں اور دو کنویں ہیں۔
- 3 وزیر کی بیگم کے پاس بہت زرخیز زمین ہے۔
- 4 چوکیدار کے پاس لالین اور لالٹی ہے۔
- 5 میری نواسی کو چادر اوڑھنے کا بہت شوق ہے۔
- 6 میری بھانجی کے پاس زیور نہیں، اسے زیور ہنسنے کی بہت خواہش ہے۔
- 7 اس کو کمرکٹ کھیلنے کا بہت شوق ہے۔
- 8 برہمن کے ملازم میں نہ لیاقت ہے اور نہ عقل۔
- 9 اس بیل کو سخت کھانسی ہو گئی ہے۔

10. I have the hiccups. mwjhe hyckianj ati həyṇ.
11. The doctor's nephew has daktər ke bhətije ko bwxar
 fever. cəṛha həy.
12. You've got a cold. twmhəj zwkam hua həy.
13. Some rams have four baz mendhoṇ ke car car sing
 horns. hote həyṇ.
14. A rhinoceros has only geṇḍe ka bəs ek hi sing hota
 one horn. həy.
15. We have sports' ma- həmare pas khel kud ka səb
 terial of every kind. saman məwjud həy.
16. My uncle has two sisters mere cəca ki do bəhneṇ
 and three daughters. əwr tin ləṛkianj həyṇ.
17. He has two horses, two ws ke pas do ghoṛe, do bəg-
 carriages and a groom. gianj əwr ek sais həy.
18. How great is God, the Xuda ki kəysi bwzwrṅi həy,
 Almighty. əjib qwdrət rəkhta həy.

10 مجھے ہچکلی آتی ہیں۔

ڈاکٹر کے بھتیجے کو بخار چڑھا ہے۔

12 تمہیں زکام ہوا ہے۔

13 بعض سینڈھوں کے چار چار سینگ ہوتے ہیں۔

14 گینڈے کا بس ایک ہی سینگ ہوتا ہے۔

15 ہمارے پاس کیمل کوڈ کا ب سامان موجود ہے۔

16 میرے چچا کی دو بہنیں اور تین لڑکیاں ہیں۔

17 اس کے پاس دو گھوڑے، دو بگیاں اور ایک سائیس

ہے۔

18 خدا کی کیسی بزرگی ہے، عجیب قدرت رکھتا ہے۔

LESSON 29

VARIOUS DETAILS

See Grammar, pp. 34-6, 122-3.

(a) **səhi**. See Nos. 1-7.

(b) **sa** :—

(i) like. Note that the **sa** in Nos. 12 and 13 means, so to speak, something like a stream or snake. See Nos. 8-13.

(ii) used as a meaningless speech habit. See Nos. 14-16.

(c) No matter how much, how big, etc. See Nos. 17-21. In Nos. 17, 18, 20, **kyon nā** may be omitted.

1. Show it to me at any dykhao to səhi.
rate.
2. Eat, won't you? (Have khao to səhi.
a bite.)
3. All right, two rupees. do rwpæ səhi.
4. Oh all right, if not you, twm nə səhi, koi əwr səhi.
then someone else.
5. He went, it's true, gəya to səhi.
but . . .
6. There is always another twm nəhiŋ, əwr səhi, əwr
to take your place. nəhiŋ, əwr səhi.
7. Oh, of course you're twm hi səcce səhi.
right; let's admit that.
8. I've met no one like you, twm sa mwjh ko koi nə
but you have met many myla; mwjh se twm ko
like me. bəhwtere.
9. A face like an angel's. fyryfte ka sa cəhrə.
10. A wild beast like a wolf. ek dəryndə bheṛia sa.

- 1 دکھاؤ تو سہی ۔
- 2 کھاؤ تو سہی ۔
- 3 دو رو پئے سہی ۔
- 4 تم نہ سہی، کوئی اور سہی ۔
- 5 گیا تو سہی ۔
- 6 تم نہیں اور سہی اور نہیں اور سہی ۔
- 7 تم ہی چتے سہی ۔
- 8 تم سا بھکو کوئی نہ ملا، مجھ سے کلو بھتیے ۔
- 9 فرشتہ کا سا چہرہ ۔
- 10 ایک درندہ بھیڑیا سا ۔

11. A lake, big like the sea. ek sāmāndār si jhīl.
12. A stream, as it were, was ek nala sa bēh rēha tha.
 flowing.
13. A poisonous snake-like ek zāhrīla sa samp meri
 thing crawled between t̥angon̄ ke bic mer̄ se
 my legs. rengta gwzra.
14. Is so much flour enough ytne se aṭe se gyarā admi
 for eleven men? ser hongē?
15. A tall camel. lām̄ba sa unṭ.
16. A blackish bear. kala sa bhalu.
17. No matter how over- kyt̄na hi zābārdāst kyon̄ nā
 bearing he is, he can't ho, māgar kwch nā bānēga.
 do anything.
18. No matter what kind it cahe kysi qysm ka kyon̄ nā
 is, it won't do. ho, kam ka nā hoga.
19. No matter what will xah kwch hi ho, ws ki beyz-
 happen, he will be z̄ati hogi.
 disgraced.

- 11 ایک سمندر می جھیل ۔
- 12 ایک نالا سا بہر رہا تھا ۔
- 13 ایک زہریلا سا سانپیری ٹانگوں کے بیچ میں سے
رینگتا گذرا ۔
- 14 اتنے سے آٹے سے گیارہ آدمی سیر ہو گئے ۔
- 15 لبا سا اونٹ ۔
- 16 کالا سا بھالو ۔
- 17 کتنا ہی زبردست کیوں نہ ہو مگر کچھ نہ بنے گا
- 18 چاہے کسی قسم کا کیوں نہ ہو کام کا نہ ہو گا ۔
- 19 خواہ کچھ ہی ہو اس کی بے عزتی ہو گی ۔

20. Even though there are bis hi kyōṇ nā hoṇ, mægər
twenty, I shall escape. mēyṇ bēc jaungā.
21. No matter how ugly he voh cahe kytna hi bədsurət
is, I shall continue to ho, mēyṇ ws se myla
associate with him (to rəhunga (mylta rəhunga).
meet him).

20 بیس ہی کیوں نہ ہوں مگر میں بچ جاؤں گا۔

21 وہ چاہے کتنا ہی بر صورت ہو میں اس

سے ملار ہوں گا۔

ALTERNATIVE FORMS

Page 205, No. 32 لہ کا بچی کا بچی کہنے لگی ۔

Page 205, No. 34 لہ پڑا پڑا بیمار ہو گیا ۔

Page 205, No. 37 لہ چٹان پر منڈلاتی منڈلاتی چیل گر پڑی ۔

Page 205, No. 39 لہ روٹی پکاتی پکاتی تھک گئی ۔

Page 207, No. 1 لہ کسی نے مجھے ناچتا ہوا دیکھا ۔

Page 207, No. 2 لہ کسی نے تم کو کیلئے ہوئے پکڑا ۔

Page 207, No. 3 کوئی اسے سوئے سوئے پاٹے گا ۔

Page 209, No. 18 لہ صبح ہونے (یادن چرے) اسی وہ چل دیا ۔

Page 217, No. 14 ملے۔ یا 'کھاؤ گے تو سر جاؤ گے' یا 'کھا یا تو سر جاؤ گے'

Page 223, No. 9 ملے اس بیل کو محنت کھا فی ہے۔

Page 231, No. 21 ملے وہ چاہیے کتنا ہی بد صورت جو میں اس سے ملتا ہوں گا

HINDUSTANI-ENGLISH GLOSSARY

(-i indicates the form of the abstract noun)

əb	now; əb se, in future, from now (looking back).
əbhi (emphatic of əb)	now, yet.
əccha	good; əccha ji, very well (said to an inferior).
ədəb, <i>m.</i>	respect; literature.
əda, <i>f.</i>	coquetry, etc.; əda kərna, pay (money, etc.).
ədna	small.
əfsos, <i>m.</i>	regret, sorrow; <i>interj.</i> : alas!
əgər	if.
əgərcy	although.
əksər, <i>adv.</i>	generally, often; <i>adj. pron.</i> : most people, the majority.
əktubər, <i>m.</i>	October.
ələg, <i>adj.</i>	separate.
əlavə (ke), <i>postpos.</i>	besides.
əlbəttə	certainly, no doubt.
əlmari, <i>f.</i>	bookcase, wardrobe, linen-press, cupboard.
əmir	rich
əndər, <i>adv.</i>	inside; (ke) <i>postpos.</i> : inside.
əndha	blind.
əndhera	dark; <i>m.</i> , darkness.
əngia, <i>f.</i>	bodice.
əngrez	English man or woman.
əpna	my, your, his, her, its, their; i.e. own; see Grammar, p. 33.
əpnana, <i>trans.</i>	assimilate, make one's own.
əprəyl, <i>m.</i>	April.

əql, <i>f.</i>	intelligence.
əre (<i>f.</i> əri), <i>interj.</i>	O.
ərz, <i>f.</i>	submission (verbal).
ərzi, <i>f.</i>	petition.
əsami, <i>f.</i>	vacant post; <i>m.</i> or <i>f.</i> , tenant, client.
əsbab, <i>m.</i>	furniture, luggage.
əsl, <i>f.</i>	source, origin,
əsli	genuine.
əxbar, <i>m.</i>	newspaper.
əz	from (Persian), by (of author).
ab o həva, <i>f.</i>	air, climate.
abad	inhabited, peopled.
abadi, <i>f.</i>	population.
adət, <i>f.</i>	habit.
adh, adha	half.
admi, <i>m.</i>	man (<i>homo</i> , not <i>vir</i>).
ahystə	slowly.
aj	to-day, aj-kəl, in these days.
ajyz	humble; -i.
ala	exalted.
alu, <i>m.</i>	potato.
alucə, <i>m.</i>	plum.
am, <i>m.</i>	mango.
amdəni, <i>f.</i>	income.
ana	come.
ana, <i>m.</i>	anna (coin).
andhi, <i>f.</i>	storm.
aŋkh, <i>f.</i>	eye; a. lagna, fall asleep (ki).
ap, (respectful) <i>pron.</i>	you (<i>m.</i> or <i>f.</i>).
apəs meŋ	among our-, your-, themselves.
aram, <i>m.</i>	rest.
asan	easy; -i.
avaz, <i>f.</i>	voice, sound.
axyr	finally.
azmana, <i>trans.</i>	tempt, test.
ybtyda, <i>f.</i>	beginning.

ydhər	hither, here.
yhatə, <i>m.</i>	enclosed compound, ground round house, small section of country.
yjazət, <i>f.</i>	permission.
ylaj, <i>m.</i>	medical treatment; ylj k. (ka), treat.
ylavə, <i>see</i> əlavə.	
ylm, <i>m.</i>	learning, knowledge.
yltyja, <i>f.</i>	petition.
ymarət, <i>f.</i>	building.
ymdad, <i>f.</i>	help.
yntyhan, <i>m.</i>	examination (in school, etc.); yntyhan lena (ka), to ex- amine; yntyhan dena, be examined, with ka of subject in which examined.
yn	oblique plural of yeh; ynhoŋ.
ynkar k.	refuse, deny, with ka of thing refused or denied.
ynsan, <i>m.</i>	mankind.
ynfa, <i>f.</i>	literary composition.
yntyha, <i>f.</i>	end.
ynam, <i>m.</i>	reward, prize.
yqrar k.	acknowledge, confess, with ka of thing acknowledged or confessed.
yrfad, <i>m.</i>	command; yrfad k., to com- mand.
ys	oblique singular of yeh.
yslah, <i>f.</i>	correction, amendment (literary).
ystydad, <i>f.</i>	ability, capacity.
ystyfa, <i>m.</i>	pronounced ystifa, resignation (with deña).
yftyhar, <i>m.</i>	announcement, advertisement.
ytna	so much, so many.
ytyla, <i>f.</i>	information, announcing.
ytyar, <i>m.</i>	Sunday.
yvəz, <i>see</i> evəz.	

- yzzət, *f.* honour, respect; yzzət k. (ki),
to honour, respect.
- id, *f.* religious festival (Muslim).
 inṭ, *f.* brick.
 iza, *f.* pain, trouble inflicted.
- wdhar, *adv.* thither, there.
 wjəṛna become desolate; *trans.*: wjaṛna
= make desolate, lay waste.
- wjrət, *f.* remuneration.
 wləṭna, *intrans.* be turned upside down; *trans.*:
turn upside down; *causal*:
wlṭana.
- wmed, wmmid, *f.* hope, expectation.
 wn, wnhog oblique plural of voh.
 wngli, *f.* finger.
 wqab, *m.* eagle.
- wṭhana, wṭhvana, *see* oṭhna.
 wṭna, *intrans.* fly; *trans.*: wṛana, cause to
fly, squander.
- ws oblique singular of voh.
 wstad, *m.* teacher; *feminine*: wstani.
 wtərna, *intrans.* descend, put up (at house, hotel,
etc.), come off (hat, clothes);
trans.: wtərna = take off,
bring down; *causal*: wtər-
vaṭna = cause to be taken off,
brought down.
- wtna, *pron., adj.* so much or many.
 wttər, *m.* north.
 wṭhna, *intrans.* get up, rise; *trans.*: wṭhana,
causal: wṭhvana.
- unca, *adj.* tall, lofty; highly pitched (of
voice or note); -i.
- upər, *adv.* above, upward; ke upər, *post-*
pos., above.

ehtyat, <i>f.</i>	care, carefulness.
eṛi, <i>f.</i>	heel.
evəz (ke), <i>postpos.</i>	in place of, in return for.
etyraz, <i>m.</i>	objection.
əy	O (address).
əynək, <i>f.</i>	spectacles (used in singular).
əysa	of this kind; əyse = thus.
ohho, oho, <i>interj.</i>	oh !
ola, <i>m.</i>	hailstone; olc pəṛe = hail-stones fell.
oṛhna, <i>trans.</i>	put on (shawl, etc.); <i>causal</i> : wṛhna, wṛhvana.
os, <i>f.</i>	dew.
əwr, <i>conj.</i>	and; <i>pron. adj.</i> : other, more, different, someone else, other people.
əwrət, <i>f.</i>	woman.
bə-,	with (Persian).
bəccə, <i>m.</i> (<i>f.</i> bæcci)	child, young one.
bəcna, <i>intrans.</i>	escape from impending danger, be left over; <i>trans.</i> : bəcana.
bəcpən, <i>m.</i>	childhood.
bəd- (in composition)	evil (<i>adj.</i> in Persian).
bədəlna, <i>trans.</i> and <i>intrans.</i>	change; <i>causal</i> : bədlana.
bədən, <i>m.</i>	body.
bədəwlət (ki), <i>postpos.</i>	thanks to, through (only in good sense).
bədlā, <i>m.</i>	vengeance, exchange.
bədle (ke), <i>postpos.</i>	in place of, instead of, in exchange for; -i.
bədmaf, <i>adj. n.</i>	bad man, scoundrel; i-.
bədnəsib	unfortunate; -i.
bədqysmət	unfortunate; -i.
bədsurət	ugly; -i.

- bæggi, *f.*
 bəyəyr (ke)
 bəhəlna, *intrans.*
 bəhəs, bəhs, *f.*
 bəhəsna, *intrans.*
 bəhna, *intrans.*
 bəhr *m.*
 bəhn, bəhən, *f.*
 bəhyfti, *see* bhyfti.
 bəhu, *f.*
 bəjae (ke), *postpos.*
 bəje
 bəjna, *intrans.*
 bəkəs, *m.*
 bəkna, *intrans.*
 bəkra, *m.*
 bəkrivala, *m.*
 bəxubi
 bəl (ke), *postpos.*
 bəl, *m.*
 bələnd
 bəla, *f.*
 bəlky, *conj.*
 bəmujoyb (ke), *postpos.*
 bənana, *see* bənna.
 bənavəṭ, *f.*
 two-wheeled carriage.
 without, apart from.
 be amused, entertained; *causal* :
 bəhlana (generally said of
 dyl = heart).
 argument.
 argue.
 flow; *trans.*: bəhana.
 sea, etc.
 sister
 daughter-in-law.
 in place of.
 o'clock.
 sound (of gong, metal, coin,
 etc.); *trans.*: bəjana, cause
 to sound, play instrument.
 box.
 talk nonsense; *causal*: bəkana,
 bəkvana.
 goat, *f.*, bəkri.
 goatherd.
 well, excellently.
 on, as in mwñh or ghwtñoñ ke
 bəl, fall (on one's face), kneel
 (on one's knees).
 twist kink; usually plural used
 witi pəṛna.
 high, lofty; -i.
 calamity.
 not so, but on the contrary; e.g.
 do nəhiñ bəlky car, not two
 but four; dəs kya, chəy bhi
 nəhiñ, ten? not even six. Not
 a horse, but a mule, ghoṛa
 nəhiñ, bəlky xəccər.
 according to.
 making, fashion, artificiality.

bənd k., <i>trans.</i>	shut; bənd h., be shut.
bəndər, <i>m.</i>	monkey.
bəndərgah, <i>m.f.</i>	harbour.
bəndə, <i>m.</i>	servant, usually servant of God, or self-depreciatory; <i>f.</i> bəndi.
bəndhna, <i>intrans.</i>	be tied; <i>trans.</i> : bəndhna, tie; <i>causal</i> : bəndhana, bənd- hvana, cause to be tied.
bəndobəst, <i>m.</i>	arrangement, land settlement.
bənduq, <i>f.</i>	gun.
bəngla, <i>m.</i>	house (detached, in European style).
bənia, <i>m.</i>	shopkeeper.
bənnā, <i>intrans.</i>	be made; <i>trans.</i> : bənana, make; <i>causal</i> : bənvana, cause to be made.
bər, <i>postpos.</i>	upon.
bərəsna, <i>intrans.</i>	rain; <i>causal</i> : bərsana.
bərabər, <i>adj.</i>	even, level, equal; <i>adv.</i> : cer- tainly, continuously.
bəramdə, <i>m.</i>	verandah.
bərbad	destroyed; -i.
bərf, <i>f.</i>	snow.
bərkət, <i>f.</i>	blessing.
bərrə, <i>m.</i>	lamb; <i>f.</i> madə bərrə.
bərsat, <i>f.</i>	the rains, continued rain.
bərtən, <i>m.</i>	vessel for cooking, etc.
bərxylaf (ke)	against, in opposition to.
bəṛa	big, great.
bəṛhəi	carpenter.
bəṛhna, <i>intrans.</i>	grow, increase, advance; <i>trans.</i> : bəṛhana, cause to increase, stretch out (hand, etc.).
bəs	enough, only.
bəs, <i>m.</i>	power.
bəsa bəsayā	inhabited.
bəsna, <i>intrans.</i>	dwel, be inhabited; bəsana, cause to inhabit or be in- habited.

- bətaŋa (rarely bətlana), tell, show.
trans.
 bətti, *f.* lamp, wick.
 bəṭna, *intrans.* be distributed, shared; *trans.* :
 baṇṭna, share, distribute;
 bəṭana, bəṭvana, cause to be
 shared, etc.
- bəyan, *m.* story, narrative, explanation.
 ba with (Persian).
 babəṭ (ki) concerning.
 baba, *m.* old man, father (also bava).
 babu, *m.* Indian clerk.
 bad (ke) after (of time).
 badəl, *m.* cloud.
 badṣah, *m.* king; -i.
 bay-bay happy, delighted.
 bahər, *adv.* outside; ke b., *postpos.*, outside.
 baja, *m.* musical instrument; baja-gaja,
 used jocularly for several
 instruments, a band.
- bandi maidservant.
- baṇṭna, *see* bəṭna.
 baṇyaṇ
 bapdada, *m.pl. (indecl.)* ancestors.
 baqi, *adj.* remaining, left over; *adv.* : after
 all, in any case.
- bat, *f.* matter, thing (abstract), word,
 saying.
- bayaṇ, *see* baṇyaṇ.
 bazi, *f.* competitive game, match.
 bazu, *m.* arm.
 bays (ke) on account of
 byah, *m.* marriage.
 bycarə, *see* becarə.
 bycchu, *m.* scorpion.
 bychana, *trans.* spread (bedding, carpets, etc.);
 intrans. : bychna.
- bygəṭna, *intrans.* be spoilt, quarrel; *trans.* :
 bygəṭna.

bygha, <i>m.</i>	acre.
bykna, <i>intrans.</i>	be sold; <i>trans.</i> : becna, sell; <i>causal</i> : bykvana, cause to be sold.
bylkwī, <i>adv.</i>	altogether; with negative, not at all.
byl, <i>m.</i>	small animal's hole.
bylla, <i>m.</i>	cat; <i>f.</i> bylli.
byna, <i>postpos.</i>	without.
bystra, <i>m.</i>	bedding.
bij, <i>m.</i>	seed.
bimar	sick; -i.
bitna, <i>intrans.</i>	pass (of time); <i>trans.</i> bytana.
bivi, <i>f.</i>	wife, lady.
Bwdh, <i>m.</i>	Buddha.
bwdq̄ha	old; same as buṛha.
bwjhna, <i>intrans.</i>	be extinguished; <i>trans.</i> bwjhana.
bwxaṛ, <i>m.</i>	fever; b. cəṛhna (ko), get fever.
bwlənd, <i>see</i> bələnd.	
bwlana, <i>trans.</i>	call, cause to sound; <i>causal</i> : bwlvana; <i>see</i> bolna.
bwṛa, <i>adj.</i>	evil; -i.
bwrqa, <i>m.</i>	cloak covering whole body worn by Muslim women.
bwṛbwṛana, <i>intrans.</i>	mutter, grumble.
bwzwr̄g	honourable or great by age or position; -i.
buṛha	old; same as bwdq̄ha.
buṭ, <i>m.</i>	boot, shoe of English pattern.
be, Persian <i>postpos.</i>	without.
becarə	mild term of commiseration, as : poor fellow; also bycarə.
becna, <i>see</i> bykna.	
bed, <i>f.</i>	cane, either growing or cut.
begəṃ, <i>f.</i>	lady, wife (used of woman of rank).
behof	unconscious; -i.

behtər	good; in Persian this is comparative, with behtərin, superlative; -i.
beiman	dishonest, untrustworthy; -i.
befək	certainly, without doubt.
beṭa, <i>m.</i>	son; beṭi, daughter; beṭa is sometimes addressed to daughter.
bevəquf	very foolish. The adjective in address is insulting. The abstract noun is weaker; -i.
bəyl, <i>m.</i>	ox, bull.
bəyṭhna	sit; <i>causal</i> : byṭhna.
bolna, <i>intrans.</i>	speak, sound; <i>causal</i> : bwlana, call, <i>q.v.</i> ; bwlvana.
bona, <i>trans.</i>	sow; <i>causal</i> : bwana.
botəl, <i>f.</i>	bottle.
bəhwt	much, many.
bəhwtera	much, a lot.
bhəi (only in voc.)	my good sir, my good woman; not addressed to superior.
bhəyṅs, <i>f.</i>	buffalo; much more common than bhəyṅsa, <i>m.</i> , male buffalo.
bhəla	good, worthy; <i>adv.</i> : very well then; bhəlamanəs, good or worthy fellow, etc.; <i>f.</i> , bhəli-ranəs
bhər	used after noun meaning time, distance, amount, as: dyn bhər = a whole day, or as little as a day; ser bhər = a whole ser, or as little as a ser.
bhərna, <i>trans.</i> and <i>intrans.</i>	fill, be filled; <i>causal</i> : bhərana, bhərvana.
bhəṛək, <i>f.</i>	flaming up of flame.
bhəṛəkna, <i>intrans.</i>	flame up; also metaphorical; <i>trans.</i> : bhəṛkana.
bhətija, <i>m.</i>	brother's son; <i>f.</i> bhətiji.
bhai, <i>m.</i>	brother, chum, mate.

bhagna, <i>intrans.</i>	run, run away; <i>trans.</i> : bhə-gana.
bhal, bhalna	used only with dekhna, see, look at; as: dekh bhalkər, looking, looking at.
bhalu, <i>m.</i>	bear (animal); no feminine.
bhanja, <i>m.</i>	sister's son; <i>f.</i> bhanji.
bhao, <i>m.</i>	price-rate.
bhari	heavy, important.
bhyjana, <i>see</i> bhejna.	
bhyfti, <i>m.</i>	water-carrier; also bəhyfti.
bhi	also; in negative clauses: even
bhitər, <i>adv.</i>	inside; <i>postpos.</i> (ke), inside.
bhuk, bhukh, <i>f.</i>	hunger; bhukon mərna = die of hunger.
bhuka, bhukha	hungry.
bhul, <i>f.</i>	act of forgetting; fault.
bhulna	forget, be forgotten; <i>causal</i> : bhwłana.
bhusa, <i>m.</i>	straw, chaff, etc.
bhejna, <i>trans.</i>	to send; <i>causal</i> : bhyjana, cause to send.
cəca, <i>m.</i>	father's younger brother; cəci, <i>f.</i> wife of cəca.
cəla ana	come along; cəla jana, go away.
cəlna, <i>intrans.</i>	move, accompany (with sath), function; <i>trans.</i> : cəłana, cəlvana; cəł dena, go off.
cəmək, <i>f.</i>	shine, glitter.
cəməkna, <i>intrans.</i>	shine, glitter; <i>causal</i> : cəm-kana.
cəmca, <i>m.</i>	spoon.
cənd	some, a few; do-cənd, double, two-fold.
cəpati, <i>f.</i>	flat cake of flour, not containing yeast.
cəṛhna, <i>intrans.</i>	ascend, climb; <i>causal</i> : cəṛ-hana, cəṛhvana.

cəfma, <i>m.</i>	spring of water; spectacles.
cəʃ k.	swallow up, gobble up.
cəʃai, <i>f.</i>	grass mat.
cəʃxəni, <i>f.</i>	bolt or catch of door.
ca, cae, <i>f.</i>	tea.
cabi, <i>f.</i>	key.
cadər, <i>f.</i>	shawl; pələŋ ki cədər, bed sheet.
cahe . . . cahe, caho	whether . . . or.
caho	
cahie	is or are desirable, proper; also ought; see Grammar, p. 96, and Sentences, Lessons 12-14.
cahna, <i>trans.</i>	wish, desire; in certain constructions, to be about to; see Grammar, p. 96.
caŋd, <i>m.</i>	moon.
caŋdi, <i>f.</i>	silver.
car	four; (ke) caroŋ tərəf, on all sides.
cyuŋti, <i>f.</i>	ant.
cyllana, <i>intrans.</i>	cry out, shout.
cyraŋ, <i>m.</i>	lamp.
cyria, <i>f.</i>	little bird, sparrow.
cyt̥hi, <i>f.</i>	letter, epistle.
cil, <i>f.</i>	kite (bird).
cin e jybin (Persian)	a fire.
ciz, <i>f.</i>	thing (generally tangible).
cwyli khana (ki)	slander, speak against.
cwhia, <i>f.</i>	mouse.
cwkna	in composition, to finish, to have finished; sometimes sense of "already" see Grammar, p. 69, and Sentences, Lesson 15.
cwp, cwpcap, <i>adj.</i>	silent.
cwrana, <i>trans.</i>	steal; causal: cwrwana.
cuha, <i>m.</i>	rat.
cor, <i>m.</i>	thief

cori, <i>f.</i>	theft.
coṭ, <i>f.</i>	blow, wound.
coṭi, <i>f.</i>	peak, summit of hill, etc.
cəwgwna, <i>adj.</i>	fourfold.
cəwki, <i>f.</i>	wooden stool, police post.
cəwkidar, <i>m.</i>	watchman; -i.
cəwkṛi bhərna	gallop drawing four feet together.
cəwtha	fourth; cəwthai, <i>f.</i> , a fourth part.
chəpna, <i>intrans.</i>	be printed; <i>trans.</i> : chapna; <i>causals</i> : chəpana, chəpvana.
chati, <i>f.</i>	breast.
chydna, chydvana, <i>see</i> chedna.	
chṅkna, <i>intrans.</i>	sneeze (takes <i>ne</i> with past tenses); <i>causal</i> : chynkvana.
chwlana, chwlvana	<i>causals of</i> chuna.
chwpna, <i>intrans.</i>	hide; <i>trans.</i> : chwpana; <i>causal</i> : chwpvana.
chwri, <i>f.</i>	knife.
chwṛana, chwṛvana, <i>see</i> choṛna.	
chwṛṭi, <i>f.</i>	leave, holiday.
chuna, <i>trans.</i>	touch.
chuṭna, <i>intrans.</i>	escape, get free; <i>see</i> choṛna.
ched, <i>m.</i>	hole.
chedna, <i>trans.</i>	pierce; <i>intrans.</i> : chydna, be pierced; <i>causal</i> : chydvana.
cheṛna, <i>trans.</i>	tease, stir up; <i>intrans.</i> : chyṛna, be teased, stirred up.
choṛna, <i>trans.</i>	leave, set free; <i>causal</i> : chwṛana, chwṛvana; <i>see</i> chuṭna
choṭa	small.
•	
dəbna, <i>intrans.</i>	be pressed, squashed, oppressed; <i>causals</i> : dabna, dəbana, dəbvana.
dəṭṭar, <i>m.</i>	office, study, register.
dəfa, <i>f.</i>	time (as in four times), section of book or legal enactment.

- dəya, *f.*
 dəhi, *m.*
 Dəhli, Dylli, *f.*
 dəhna, *adj.*
 dəkkən
 dər, Persian *postpos.*
 dərəxt, *m.*
 dərāz, *adj.*
 dəryaft k., *trans.*
 dərzi, *m.*
 dəstanə, *m.*
 dəstur, *m.*
 dəva, *m.*, dəvai, *f.*
 dəya, *f.*
 dada, *m.*

 daxyl k., *trans.*

 dal, *f.*
 dam, *m.*
 danə, *m.*
 dana, *adj.*
 danyf, *f.*
 dava, *m.*
 dykhna, dikhna, *intrans.*

 dylana, dylvana, *see* dena.
 dysembər, *m.*
 dijie
 divanə
 dwkan, dukan, *f.*
 dwkandar, dukandar, *m.*
 dwnya, *f.*
 dwpəṭṭa, *m.*
 dwrwst, *adj.*
 dwfmən, *m.f.*
- deceit.
 curds, buttermilk.
 Delhi.
 right (not left).
 south.
 in.
 tree.
 long.
 inquire about.
 tailor; *f.* dərzan.
 glove.
 custom.
 medicine.
 mercy, pity.
 father's father; dadi, *f.*, father's mother.
 enter someone in school, etc., or something in book; daxyl h., *intrans.*, enter.
 lentils, etc.
 price (generally plural).
 a grain.
 wise; feminine the same.
 wisdom.
 claim.
 be visible; dykhana, show; d'vkhvana, cause to be looked at or shown; *see* dekhna.
 December.
 respectful imperative of dena.
 mad; *f.* divani.
 shop.
 shopkeeper.
 world.
 shawl.
 correct, in order; -i.
 enemy; -i.

dwa, <i>f.</i>	prayer; <i>d. mangna</i> , pray; <i>d. dena</i> (with <i>ko</i>), to invoke blessing on.
dudh, <i>m.</i>	milk.
dur, <i>adj.</i>	far; <i>f.</i> distance; <i>bəṭi dur</i> , very far.
durəndeḡ	farseeing, careful about the future; -i.
dusra	second, other.
dehat, <i>m.s.</i>	villages, the country.
dehati	belonging to villages; villager.
dekhna, <i>trans.</i>	see, look at; <i>see dykhna</i> .
dena, <i>trans.</i>	give; <i>causal</i> : <i>dylana</i> , <i>dylvana</i> ; <i>see Grammar</i> , p. 61, and Sentences, Lesson 17.
deota, <i>m.</i>	god.
der, <i>f.</i>	lateness, delay, time.
devi, <i>f.</i>	goddess.
donoḡ	both.
dopəhr, <i>f.</i>	noon.
dost, <i>m.f.</i>	friend; -i.
dəwlət, <i>f.</i>	wealth.
dəwlətmənd	wealthy; -i.
dəwṛ, <i>f.</i>	race, running.
dəwṛna, <i>intrans.</i>	run; <i>causal</i> : <i>dəwṛana</i> .
dhəbba, <i>m.</i>	stain.
dhyan, <i>m.</i>	meditation, attention.
dhwlna, dhwlana, dhwlvana, <i>see dhona</i> .	
dhup, <i>f.</i>	sunshine.
dhobi, <i>m.</i>	washerman; <i>f. dhobən</i> .
dhokha, <i>m.</i>	deceit; <i>dhokha dena</i> , deceive; <i>dhokha khana</i> , be deceived.
dhona, <i>trans.</i>	wash; <i>intrans.</i> : <i>dhwlna</i> , be washed; <i>causals</i> : <i>dhwlna</i> , <i>dhwlvana</i> .
ḡar, <i>m.</i>	fear.
ḡarna, <i>intrans.</i>	fear; <i>causal</i> : <i>ḡarana</i> .
ḡak, <i>f.</i>	the post for letters.

- daktər, *m.* doctor; -i.
 daku, *m.* dacoit.
 dālā, *trans.* insert, put into; *causal*:
 dālana.
 dāṇṭna, *trans.* rebuke, threaten.
 dybia, *f.* small box.
 dūbna, *intrans.* sink (in water, etc.); *causals*:
 dwbōna, dwbāna, cause to
 sink, drown.
 dēḥ one-and-a-half.
 dhākna, *trans.* cover; *causal*: dhākana.
 dhālā, *intrans.* sink (of sun), decline (of life).
 dhāṇḍhōra, *m.* proclamation by town crier.
 dhai two-and-a-half.
 dhuṇḍna, *trans.* look for, seek.
 dher, *m.* heap.
 dhōna, *trans.* carry (bricks, earth, etc.);
 causal: dhwana.
 fāhm, *m.* understanding.
 fāj, *f.* early morning.
 fāxr, *m.* pride (may have good sense).
 fāqir, *m.* beggar, holy man (generally
 Muslim).
 fərman, *m.* command; fərmaṇbārdar, *adj.*
 obedient; -i.
 fərmana, *trans.* command, say.
 fərq, *m.* difference.
 fərj, *m.* carpet, floor, etc.
 fərvəri, *m.f.* February.
 fərz, *m.* duty; see Grammar, p. 95,
 and Sentences, Lessons 12-14.
 fəsl, *f.* harvest.
 fətəḥ, *f.* victory; fətəḥ pāna, gain vic-
 tory.
 faxtə, *f.* dove.
 Farsi, *f.* Persian, the Persian language.
 faslā, *m.* distance between two places.
 fatyhā, *f.* the first Surā of the Qwr'an.

fykr, <i>f.</i>	anxiety.
fylfəwr, <i>adv.</i>	immediately.
fyryftə, <i>m.</i>	angel.
fwlanə, <i>adj.</i>	a certain; <i>f.</i> fwłani.
fwrsət, <i>f.</i>	leisure.
fwɬ, <i>m.</i>	foot (measure of length).
fwzul	useless, worthless.
fwzulxərc	wasting money, spendthrift; -i.
fəwrən, <i>adv.</i>	immediately.
fəwt hona, <i>intrans.</i>	die.
gədha, <i>m.</i>	donkey; <i>f.</i> gədhi.
gəhra	deep (also metaphorically); strong (of tea).
gəla, <i>m.</i>	throat.
gəli, <i>f.</i>	lane in town or village.
gəllə, <i>m.</i>	flock; gəlləban, <i>m.</i> , shepherd.
gənda, <i>m.</i>	dirty; <i>f.</i> gəndi.
Gənga, <i>f.</i>	the River Ganges.
gərm	warm, hot; -i.
gəŋvana, <i>trans.</i>	lose, waste, squander.
gəya, <i>past partic.</i> of jana, <i>go.</i>	
gəz, <i>m.</i>	yard (measure of length).
gae, <i>f.</i>	cow; <i>plural</i> : gaeŋ, gayoŋ.
gahək, <i>m.</i>	purchaser, client.
gali, <i>f.</i>	abuse (generally obscene).
gana	sing; <i>causal</i> : gəvana.
gaon, <i>m.</i>	village.
gara, <i>m.</i>	mud and water mixed for building.
gaɾi, <i>f.</i>	carriage, train.
gavar, <i>m.f.</i> , or <i>adj.</i>	illiterate or uncultured person (lit. villager).
gydh, <i>m.</i>	vulture.
gyrd, yrd-gyrd (ke), <i>postpos.</i>	round.
gyrja, <i>m.</i>	church (the building).
gyrna, <i>intrans.</i>	fall; <i>causal</i> : gyrana, gyrvana.
gidər, <i>m.</i>	jackal.

- git, *m.*
 gwana, *see* gana.
 gwl k., *trans.*
 gwnah, *m.*
 gwnahgar
 gwṛia, *f.*
 gwzarna, *intrans.*

 gehuṛ, *m.*
 geṛd, *f.*
 geṛda, *m.*
 go, go ky, *conj.*
 god, *f.*

 gol, *adj.*

 goli, *f.*

 gora, *adj.*

 goṣṭ, *m.*
 goya
 ghəbrahəṭ, *f.*

 ghəbrana, *intrans.*

 ghənṭa, *m.*
 ghər, *m.*
 ghəṛi, *f.*

 ḡhəṣiṭna, *trans.*
 ghəṭa, *f.*
 ghəṭna, *intrans.*
- song.

 extinguish (lamp, fire, etc.).
 sin; gwnah k., to sin.
 sinner; -i.
 doll.
 pass by, pass (of time), die;
 causal: gwzarna.
 wheat.
 ball (for playing).
 rhinoceros.
 although.
 lap and arms, as in "on his
 lap," "in his arms".
 round, circular; gol kəmrā,
 drawing-room.
 bullet, medicine pill. It does
 not mean "ball".
 fair (of person's complexion);
 gora cyṭṭa, very fair; also
 British soldier or Tommy.
 meat.
 as if.
 abstract noun from ghəbrana:
 confusion, excitement, etc.
 See below.
 be confused, worried, over-
 excited; also *trans.* (especi-
 ally when compounded with
 dena).
 gong, hour.
 house.
 (i) short indefinite period of
 time, half-an-hour, etc.; (ii)
 clock, watch; ghəṛi ghəṛi,
 adv.: frequently.
 drag; *causal*: ghyṣəṭvana.
 thick clouds of the rainy season.
 lessen, decrease; *trans.*: ghəṭana.

ghao, <i>m.</i>	wound.
ghas, <i>f.</i>	grass.
ghysna, <i>trans.</i> and <i>intrans.</i>	rub, be rubbed against some- thing, be rubbed away.
ghi, <i>m.</i>	clarified butter.
ghwsna, <i>intrans.</i>	enter (into, meṅ), especially in haste or by force; <i>causal</i> : ghwsana.
ghwṭna, <i>m.</i>	knee.
ghoṛa, <i>m.</i>	horse; ghoṛi, <i>f.</i> , mare.
ṡalti, <i>f.</i>	mistake, error.
ṡam, <i>m.</i>	grief; ṡam khana, be grieved.
ṡarib, <i>adj.</i>	poor, wretched; docile (of animal).
ṡayr, <i>adj.</i>	strange, foreign; negative sense with another adjective, e.g. ṡayr-hazyr, not present, absent.
ṡazal, <i>f.</i>	love lyric; ṡazal-go, writer of love lyrics.
ṡalybān, <i>adv.</i>	probably
ṡayb, <i>adj.</i>	out of sight; unseen.
ṡyza, <i>f.</i>	food.
ṡwlam, <i>m.</i>	slave.
ṡwssə, <i>m.</i>	anger; ṡwsse hone, ṡwssa ana (ko), be angry.
həgna	to have a motion; takes ne with past tenses.
həjamət, <i>f.</i>	shaving, haircut; həjamət bən- vana, get shaved, or have a haircut.
həkim, <i>m.</i>	doctor.
həlāl, <i>adj.</i>	ceremoniously lawful (chiefly of food); a Muslim word.
həlka	light (not heavy).
həm	we.
həmara	our.

həməfə	always.
həq, <i>also</i> həqq, <i>m.</i>	truth, God, one's right.
hər, <i>pron. adj.</i>	every.
hərj, <i>m.</i>	loss, injury.
həram, <i>adj.</i>	unlawful; the opposite of həlal, <i>q.v.</i>
hərf, <i>m.</i>	letter; hərf bə hərf, word by word.
hərgyz	ever, always; but used only with negative in Urdu : never.
hərkət, <i>f.</i>	movement, action.
hərkārə, <i>m.</i>	messenger, postman.
həṛəp k., <i>trans.</i>	gobble up.
həṛtal, <i>f.</i>	closing of shops as form of strike, strike in general.
həṭna, <i>intrans.</i>	move aside, get out of the way; <i>causal</i> : həṭana.
həva, <i>f.</i>	wind. <i>See</i> ab o həva.
həvale ke, <i>postpos.</i>	in or into the care of.
həvass, <i>m.pl.</i>	senses (plural of hyss, <i>m.</i>).
həveli, <i>f.</i>	large house, etc.
həyran	astonished, bewildered; -i.
həzm k.	digest, eat up.
hal, <i>m.</i>	condition, state, story, narrative.
haṅkna, <i>trans.</i>	drive (animal, etc.); <i>causal</i> : hənkana.
haṅ, <i>m.</i>	used like French <i>chez</i> : mere haṅ = at my house.
harna, <i>intrans.</i>	be defeated; <i>trans.</i> : lose (game, bazi); <i>see</i> Grammar, p. 57; <i>causal</i> : hərana.
həsna, <i>intrans.</i>	laugh; <i>causal</i> : həsana.
hath, <i>m.</i>	hand, forearm; həthkəṛi, <i>f.</i> handcuff.
hathi, <i>m.</i>	elephant.
hazyr, <i>adj.</i>	present (said of or to an inferior).
hazyri, <i>f.</i>	attendance (in school, etc.), breakfast.

hazmā, <i>m.</i>	digestion.
hyckiaṅ, <i>f. pl.</i>	hiccup (lagna, ko).
hydayət, <i>f.</i>	instruction, advice; hydayət dena (ko), hydayət k. (ki), give religious instruction to; hydayət k. (ko), give orders to; <i>see</i> Grammar, pp. 81-2.
hyfazət, <i>f.</i>	protection; hyfazət k. (ki), protect.
hylna, <i>intrans.</i>	shake; <i>causal</i> : hylana.
hylna, <i>intrans.</i>	become tame, become used to (generally of an animal); <i>causal</i> : hylana.
Hyndu, <i>m.</i>	Hindu; <i>f.</i> Hyndni.
hyqarət, <i>f.</i>	contempt; hyqarət k. (ki), despise.
hyrən, <i>m.</i>	deer; <i>f.</i> hyrni.
hysab, <i>m.</i>	account (money, etc.).
hyssə, <i>m.</i>	part, share.
huṅ	I am.
hwkm, <i>m.</i>	command; hwkm dena (ko), to give order to.
hwzur	your honour, his, her honour.
ho jana, <i>intrans.</i>	become.
hona, <i>intrans.</i>	be, become.
hof, <i>m.</i>	senses.
hofyar, <i>adj.</i>	alert, intelligent; -i.
jəb	when (<i>rel.</i>); jəb se, since; jəb tək, until; jəb kəbhi, whenever; jəbhi, that is why.
jəgəh, <i>f.</i>	place; ki jəgəh, in place of.
jəhaṅ	where (<i>rel.</i>); jəhaṅ se, whence; jəhaṅ tək, so far as; jəhan kəhiṅ, wherever.
jəkəṛna, <i>trans.</i>	fasten with chains, etc.; <i>causal</i> jəkṛana, jəkəṛvana.
jəlal, <i>m.</i>	glory (as inspiring awe or fear)
jəldi, <i>f.</i>	quickness, haste; <i>adv.</i> , quickly

jəlna, <i>intrans.</i>	burn, be consumed; <i>causals</i> : jəlana, jəlvana.
jəlsə, <i>m.</i>	meeting, assembly.
jəma, <i>f.</i>	total of several items; jəma k., collect, add up; jəma h., be collected, added up.
Jəmna, <i>f.</i>	the river Jumna.
jənab, <i>f.</i>	a great person's presence; usu- ally voc. form of address : Sir !
jəngəl, <i>m.</i>	uninhabited or sparsely in- habited place, waste, forest.
jəngli	belonging to the jəngəl, un- couth, unpolished in manner.
jənnā, <i>trans.</i>	(of woman), give birth to (does not take ne).
jənvəri, <i>m.f.</i>	January.
jənub, <i>m.</i>	south.
jəṛ, <i>f.</i>	root of tree, etc.
jəṭa, <i>f.</i>	person's long matted hair.
jəvab, <i>m.</i>	answer.
jəvan, <i>m.</i>	young man; <i>adj.</i> : young (man or woman).
jagna, <i>intrans.</i>	wake up, be awake; <i>causal</i> : jəgana, jəgvana.
jal, <i>m.</i>	net, web.
jan, <i>f.</i>	vital principle, life; jan toṛna, try very hard.
jana, <i>intrans.</i>	to go; past tense, gəya.
jānghia, <i>f. sing.</i>	drawers, underclothing.
janyb (ki), <i>postpos.</i>	in the direction of.
janna, <i>trans.</i>	to know, be of opinion.
janvər, <i>m.</i>	animal.
jydhər, <i>adv.</i>	whither, where (<i>rel.</i>).
jylana, <i>see</i> jina.	
jyn, jynhoṅ	oblique plural of jo.
jys	oblique singular of jo.
ji, <i>m.</i>	heart, inclination.
jim, <i>m.</i>	name of letter of the alphabet.

jina, <i>intrans.</i>	live, be alive; ji wṭhna, rise from dead; <i>trans.</i> : jylana.
jit, <i>f.</i>	victory.
jwda, <i>adj.</i>	separate; feminine either jwda or jwdi.
jwlai, <i>m.f.</i>	July.
jwlna, <i>see</i> mylna.	
jwma, <i>m.</i>	Friday.
jwmerat, <i>f.</i>	Thursday.
jwtna, <i>intrans.</i> of jotna.	
jun, <i>m.</i>	June.
juṇ, <i>adv.</i>	as.
juti, <i>f.</i>	shoe, pair of shoes.
jeb, <i>f.</i>	pocket.
jəysa, <i>pronom. adj., adj.</i>	as, like.
jo, <i>pron., pronom. adj.</i>	who, which (<i>rel.</i>); what (<i>rel. adj.</i>); jo koi, whoever; jo kwch, whatever.
jo, <i>enclitic</i>	seeing that, since.
joṛa, <i>m.</i>	a pair, suit of clothes, pair of shoes.
jotna, <i>trans.</i>	yoke (plough, oxen); harness (horses); plough (land); <i>see</i> jwtna.
jəwnsa, <i>pronom. adj.</i>	whichever.
jhəgeṛna, <i>intrans.</i>	quarrel; <i>causals</i> : jhəgeṛana, jhəgeṛvana.
jhəlna, <i>trans., see</i> pənkhā.	
jhəṛna, <i>intrans.</i>	fall (leaves, fruit); fall out (hair).
jhəṭ, <i>adv.</i>	at once, immediately.
jhəṛən, <i>m.</i>	duster cloth.
jhəṛi, <i>f.</i>	bush.
jhəṛu, <i>f.</i>	broom for sweeping.
jhyṛki, <i>f.</i>	reproach, finding fault; jhyṛki dena, to tell off.
jhil, <i>f.</i>	lake, large pond.
jhwkna, <i>intrans.</i>	bend, bow; <i>causals</i> : jhwkana, jhwkvana.

- jhwłəsna generally either jhwłəs jana, *intrans.*, be scorched; or jhwłəs dena, *trans.*, scorch.
- jhumna, *intrans.* swing; jhumna jhamna, *intrans.*, swing from side to side (e.g. elephant's trunk).
- kəb when? kəbhi, sometimes; kəbhi nəhiṅ, never; kəbhi nə kəbhi, some time or other.
- kəbutər, *m.* pigeon.
- kəcca raw, uncooked, undercooked, unripe, imperfectly made, vacillating, etc. (opposite of pəkka).
- kəhaṅ where?
- kəhiṅ, *adv.* somewhere; kəhiṅ nəhiṅ, nowhere; kəhiṅ nə kəhiṅ, somewhere or other. In comparison, kəhiṅ means "much", as: kəhiṅ behtər, much better.
- kəhlana, *intrans.* be called.
- kəhlvana, *see* kəhna.
- kəhna, *trans.* tell, say; *causals*: kəhlana, kəhlvana.
- kəi, *pron. adj.*, also colloquially *pron.* a good many (always plural).
- kəl to-morrow, yesterday.
- kəm, *adj.*, *adv.* little, too little, less (refers to amount, not size); kəm se kəm, kəm əz kəm, at any rate, at least.
- kəminə, *adj.* mean, base.
- kəmra, *m.* room
- kəmtərin in signing letters = your servant, yours obediently.
- kəpas, *f.* cotton wool.
- kəpṛa, *m.* cloth, a garment; kəpṛe, *m.pl.*: clothes in general.

kərna, <i>trans.</i>	do; much used in composition with nouns or adjectives: jaldi kərna, hasten; maf kərna, forgive; <i>causals</i> : kərana, kərvana.
kəroṭ, kəṭoṭ, <i>m.</i>	ten million.
kəsna, <i>trans.</i>	tighten, assay (of metal); kəsa kəsaya, ready tightened; <i>causals</i> : kəsana, kəsvana.
kəṭorna, <i>trans.</i>	snip, cut out, gnaw (of rat, mouse, etc.); <i>causals</i> : kətrana, kəṭarvana.
ka, <i>postpos., adj.</i>	of.
kabək, <i>f.</i>	pigeon house, dove-cote.
kafi, <i>adj.</i>	sufficient.
kafi, <i>f.</i>	coffee.
kayəz, <i>m.</i>	paper.
kahe	oblique of kya.
kala, <i>adj.</i>	black; kala syah, very black; kala bhəṭṭ, exceedingly black.
kam, <i>m.</i>	work.
kamyab	successful; -i.
kampna, <i>intrans.</i>	tremble, shiver.
kan, <i>m.</i>	ear.
kaṇṭa, <i>m.</i>	thorn, fork (for table).
kapi, <i>f.</i>	notebook.
kard, <i>m.</i>	postcard.
kaf, kaf ky	would that.
katna, <i>trans.</i>	spin; <i>intrans.</i> : kətna, be spun; <i>causals</i> : kəṭana, kətvana.
kaṭna, <i>trans.</i>	cut; <i>intrans.</i> : kəṭna, be cut; <i>causals</i> : kəṭana, kəṭvana; kaṭ ḍalna, cut down.
kyn, kynhoṇ	oblique plural of kəwn.
kynarə, <i>m.</i>	edge, border.
kyrayə, <i>m.</i>	rent, fare.
kyrkəṭ, <i>m.</i>	cricket (the game).
kyrpa, <i>f.</i>	mercy, pity.

kys	oblique singular of kəwn.
kysi	oblique singular of koi.
kysan, <i>m.</i>	farmer.
kyfti, <i>f.</i>	boat.
kytab, <i>f.</i>	book.
kytna, <i>pron. adj.</i>	how much? or how many?
kia	past tense of kərna.
kicəɽ, <i>f.</i>	mud.
kijie, kijiega	ceremonious imperative of kərna = do.
kimia, <i>f.</i>	chemistry.
kwch, <i>pron., pron. adj.</i>	something, anything; kwch nəhiŋ, nothing; kwch nə kwch, something or other; kwch with plural noun: a few.
kwl, <i>adj.</i>	the whole of, all; <i>adv.</i> : all in, all included.
kwlhaɽi, <i>f.</i>	axe.
kwrsi, <i>f.</i>	chair.
kwttā, <i>m.</i>	dog; <i>fem.</i> : kwtya.
kuaŋ, kuŋaŋ, <i>m.</i>	well of water.
kucə, <i>m.</i>	lane in town or village.
kud, <i>f.</i>	a leap.
kudna, <i>intrans.</i>	leap; <i>causal</i> : kwdana.
kəysa, <i>pron. adj.</i>	of what kind? kəyse, <i>adv.</i> : how?
kəy, <i>pron. adj. (indecl.)</i>	how many?
ko, <i>postpos.</i>	to, for, with respect to, etc.
koi, <i>pron., pron. adj.</i>	someone, anyone; koi nəhiŋ, no one; koi nə koi, someone or other; koi sa, any you like; koi, <i>adv.</i> , approximately.
kona, <i>m.</i>	corner.
kos, <i>m.</i>	distance of about one-and-a-half miles.
kofyʃ, <i>f.</i>	effort.
koɽ, <i>m.</i>	coat.
koṭhi, <i>f.</i>	cottage, etc.

koṭhṛi, <i>f.</i>	small room.
kəwn, <i>pron.</i>	who? <i>pron. adj.</i> : what?
kəwnsa, <i>pron. adj.</i>	which?
kəwṛi, <i>f.</i>	little shell.
kya, <i>pron.</i>	what? with adjective "how", as: kya xub, how fine.
kyoṅ	why?
kyoṅkər	how?
kyoṅky	because.
khəra	pure, sound, genuine.
khəṛa	standing.
khana, <i>trans.</i>	eat; with nouns often means suffer: yəm khana = be grieved; fərm khana = be ashamed; mar khana = be beaten; juti khana = be beaten with a shoe; cwylī khana = slander (with ki); <i>causal</i> : khyłana, give food to be eaten; also to nurse chil- dren, bæce khyłana; khył- vana, cause food to be given.
khaṅsi, <i>f.</i>	cough.
khyłna, <i>intrans.</i>	bud, blossom; <i>causal</i> : khyłana.
khyłana, <i>see</i> khana, khelna, khyłna.	
khyṅcna, khycna, khycvana, <i>see</i> kheṅcna.	
khyṛki, <i>f.</i>	window.
khwlā, khwlāna, khwlvāna, <i>see</i> kholna.	
khelna	play; <i>causal</i> : khyłana.
khenā, <i>trans.</i>	row a boat; past, only <i>feminine</i> khei; <i>causal</i> : khyvana.
kheṅcna, <i>trans.</i>	pull, also khəyṅcna, khiṅcna — less common; <i>intrans.</i> : khyṅcna, be pulled; <i>causals</i> : khicvana, khycvana. <i>See</i> pənkha.
khet, <i>m.</i>	field.
khodna, <i>trans.</i>	dig; <i>causal</i> : khwdvana.

kholna, <i>trans.</i>	open; <i>intrans.</i> : khwl̥na; <i>causals</i> : khwl̥ana, khwl̥- vana.
khəwl̥na, <i>intrans.</i>	boil, come to boil; <i>causal</i> : khəwl̥ana.
xəbər, <i>f.</i>	news; xəbər k., <i>trans.</i> , in- form.
xəbərdaṛ	cautious, careful; -i.
xəccər, <i>f.</i>	mule.
xəfa, <i>adj.</i>	angry; <i>feminine</i> the same.
xərab	bad, evil; -i.
xərc, <i>m.</i>	expenditure; xərc k., <i>trans.</i> , spend.
xərcna, <i>trans.</i>	spend.
xəridna, <i>trans.</i>	buy; <i>causal</i> : xərydvana.
xət, <i>m.</i>	epistle, letter.
xətm k., <i>trans.</i>	finish; <i>intrans.</i> : xətm h.
xətrə, <i>m.</i>	danger.
xətt, <i>m.</i>	geometrical line, line of latitude or longitude.
xah, <i>conj.</i>	whether; xah . . . xah, whether . . . or.
xahyʃ, <i>f.</i>	desire, wish.
xalə, <i>f.</i>	mother's sister; xalu, husband of xala.
xan	Muhammadan title, often ap- plied to Pathans.
xansamaṇ, <i>m.</i>	cook, steward.
xasə	pretty, very fair.
xatyr (ki), <i>postpos.</i>	for the sake of.
xun, <i>m.</i>	blood, murder.
xydmət, <i>f.</i>	service.
xydməṭgar, <i>m.</i>	servant, generally table servant; -i.
xwd, <i>pron.</i>	self, selves; used with subject, not with object.
Xwda, <i>m.</i>	God.
xwrak, <i>f.</i>	food, dose of medicine.

xwʃ	happy, pleased; -i.
xwʃbu, <i>f.</i>	sweet smell, aroma.
lædna, <i>intrans.</i>	be loaded; <i>trans.</i> : ladna, load; <i>causals</i> : lædana, lædvana.
læfz, <i>m.</i> (pronounced læfs)	word.
læгна, <i>intrans.</i>	be attached, stick; hence begin; many other meanings, <i>see</i> Grammar, p. 70; <i>causals</i> : lægana, lægvana. <i>See</i> Gram- mar, p. 110, and Sentences, Lesson 16.
lækir, <i>f.</i>	line.
lækʀi, <i>f.</i>	wood, piece of wood.
lælcana, <i>intrans.</i>	long for; <i>trans.</i> : excite desire in.
læmba, <i>adj.</i>	long; -i.
læmbærdar, <i>m.</i>	head man of village; -i.
lænc, <i>m.</i>	lunch = tʃuppən.
Lændən, <i>m.</i>	London.
Lænka, <i>f.</i>	Ceylon.
længʀana, <i>intrans.</i>	walk lame; længʀa, lame.
læʀka, <i>m.</i>	boy.
læʀki, <i>f.</i>	girl.
læʀna, <i>intrans.</i>	fight; of mosquito, bite; <i>causal</i> : læʀana.
Lahəwr, <i>m.</i>	Lahore.
layq	worthy, able, capable; ke layq, <i>postpos.</i> : fit for, suitable to.
lal, <i>adj.</i>	red.
lālʔəyn, <i>f.</i>	lantern.
lana, <i>trans.</i>	bring (does not take ne).
lapərva, <i>adj.</i>	not caring, free from care, in- different; -i.
laʃhi, <i>f.</i>	big stick.
lazym, <i>adj.</i>	used of duty, i.e. right, proper. <i>See</i> Grammar, p. 95, and Sentences, Lessons 12-14.
lyaqət, <i>f.</i>	ability, worthiness.

- lykhna, *trans.* write; *causals*: lykhana, lykhvana.
- lypəṭna, *intrans.* cling to, se; *causals*: lyṭana, lypəṭvana.
- lie (ke), *postpos.* for the sake of, on account of, for; = ke vaste.
- lwṛhəkna, *intrans.* roll round and round; *causals*: lwṛhkana, lwṛhəkvana.
- luṭna, *trans.* rob; *intrans.*: lwṭna, be robbed; *causals*: lwṭana, distribute alms (with pəyṣe, etc.); lwṭvana, cause to be robbed.
- leana = lana (does not take ne).
- lejana, *trans.* take away (does not take ne).
- lekyn, *conj.* but.
- lena, *trans.* take; also in composition, see Grammar, p. 64; *causal*: lyvana, see Grammar, p. 66.
- leṭna, *intrans.* lie down; *causals*: lyṭana, lyṭvana.
- log, *m.pl.* people.
- lomṛi, *f.* fox; no masculine.
- ləwṭna, *intrans.* return; *trans.*: ləwṭana, give something back, cause to go back.
- məcchli, *f.* fish.
- məcna, *intrans.* used with noun meaning noise or disturbance; for məca = there was a noise, there arose a noise; *causals*: məcana, make a noise, etc., məcvana.
- mədəd, *f.* help.
- mədədgar, *m.f.* helper; -i.
- məgər, *conj.* but.
- məyryb, *m.* west.
- məhəkna, *intrans.* be perfumed, give forth scent.
- məhəllə, *m.* section of town.

məhina, <i>m.</i>	month.
məhəl, <i>m.</i>	palace.
məhnga, <i>adj.</i>	dear in price, expensive.
məy, <i>m.f.</i>	May.
məjal, <i>f.</i>	power.
məkəi, <i>f.</i>	Indian corn, maize.
məkan, <i>m.</i>	house, building.
məkkhən, <i>m.</i>	butter.
məlamət, <i>f.</i>	reproach, rebuke; <i>see</i> Grammar, p. 81.
məlkə, <i>f.</i>	queen.
məllah, <i>m.</i>	sailor.
məlna, <i>trans.</i>	rub.
mən, <i>m.</i>	maund (about 78 pounds).
məna k.	forbid.
məndyr, <i>m.</i>	Hindu temple.
məngəl, <i>m.</i>	Tuesday.
mənzur, <i>adj.</i>	agreed to, accepted; <i>mənzur</i> k., accept; agree to; -i.
mərəz, mərəz, <i>m.</i>	disease.
mərd, <i>m.</i>	man (not woman; <i>vir</i> , not <i>homo</i>).
mərna	die; <i>causal</i> : <i>marna</i> , beat, kill.
mərtəbə, <i>f.</i>	a time, as: <i>pəhli mərtəba</i> , first time; <i>masculine</i> : rank, dignity.
mərz, <i>see</i> mərəz.	
mərzi, <i>f.</i>	wish, desire.
məsələh, <i>m.</i>	ingredients of mortar, pudding, etc.
məsjud, <i>f.</i>	mosque.
məfin, <i>f.</i>	machine.
məfryq, <i>m.</i>	east.
mətba, <i>m.</i>	printing press.
məvəyfi, <i>f.</i>	cattle.
məzbəh, <i>m.</i>	altar, place of sacrifice.
məzdur, <i>m.</i>	workman, labourer (generally unskilled); -i.

- ma, Arabic *postpos.* along with.
 ma, *maŋ, f.* mother.
 madə, *f.* female; *plural*: madaeŋ.
 maf, *see* under mwaf.
 mafi, *see* under mwafi.
 mafyq (ke), *postpos.* according to, similar to (occasionally pronounced mwafyq).
 mal, *m.* property.
 mala, *f.* necklace, garland.
 maldar, *adj.* rich, possessing property; -i.
 malum, *adj.* known; malum hojana, become known; malum hona, appear, seem, be known
 malyk, *m.f.* owner, master, mistress.
 malyf, *f.* rubbing; malyf k., [^]rub; *see* Grammar, p. 80.
 mali, *m.* gardener; *feminine*: malən.
 mamlə, *m.* affair, etc. (occasionally pronounced mwamlə).
 mandə weary.
 mane, *m.pl.* meaning, signification.
 mangna, *trans.* ask for; *causal*: mængana, send for (thing).
 manna, *trans.* obey, pay attention to, acknowledge as great; *causal*: mənana; xwfi mənana = make merry.
 manynd (ki), *postpos.* like.
 mar, *f.* a beating; *see* khana.
 mare (ke), *postpos.* through, on account of (generally of mental states, as: dər ke mare = through fear).
 marna *causal*: beat, kill; jhuṭ marna, tell lies; juti marna, beat with slipper; mar dālna, kill; *intrans.*: mərna, die.
 mazi, *m.f.* past tense.
 mylənsar, *adj.* friendly, sociable; -i.

mylna, <i>intrans.</i>	accrue, meet, be like; <i>see</i> Grammar, p. 109; <i>trans.</i> : mylana = compare, introduce, mix; <i>see</i> Grammar, p. 110, and Sentences, Lesson 22. mylna jwlana, generally in past participles: myla jwla, all mixed together.
mynət, <i>m.</i>	a minute.
mynnət, <i>f.</i>	entreaty; ki mynnət k., entreat.
myskin	poor; submissive; -i.
mysl (ki), <i>postpos.</i>	like.
mysri, <i>f.</i>	sugar.
mys-sahəb, mys-sahybə, <i>f.</i>	unmarried lady (usually European); plural, generally mysej (omitting sahəb, etc.).
mystri, <i>m.</i>	skilled workman.
myṭna, <i>intrans.</i>	be blotted out; <i>causals</i> : myṭana, myṭvana.
myṭti, <i>f.</i>	earth, dust, mud.
nūm, <i>m.</i>	letter of the alphabet.
minar, <i>m.</i>	miharet.
mwaf k., <i>trans.</i>	forgive (occasionally pronounced məaf or maf).
mwāfi, <i>f.</i>	forgiveness (occasionally pronounced məafi or mafi).
mwafyq, <i>see</i> mafyq.	protection.
mwhafyzət, <i>f.</i>	siege.
mwhasyrə, <i>m.</i>	oblique of məyṛ, I.
mwjḥ	payment on account.
mwjra, <i>m.</i>	meeting with someone.
mwlaqat, <i>f.</i>	servant.
mwlazym, <i>m.</i>	a country.
mwlk, <i>m.</i>	possible.
mwmkyn, <i>adj.</i>	suitable, proper; <i>see</i> Grammar, p. 95, and Sentences, Lessons 12-14.
mwnasyb, <i>adj.</i>	

- mwnia, *f.*
 mwñh, *m.*
 mwqabylə, *m.*
 mwrəbba, *m.*
 mwsəlla, *m.*
 mwsafyr, *m.f.*
 mwfkyl, *f.*
 mwtəəddi, *m.*
 mwtəəlyq
 mwtabyq (ke), *postpos.*
 mwtales, *m.*
 mwxylyfət, *f.*
 mwamylə, *see* mamlə.
 mutna, *intrans.*
 mehnət, *f.*
 mehnəti, *adj.*
 mehrban, *adj.*
 mehtər, *m.*
- memsahəb, memsahybə

 meñdha, *m.*
 meñ, *postpos.*
 mevə, *m.*
 mez, *f.*
 məydan, *m.*
 məyl, *f.*
 məyla, *adj.*
 məyna, *f.*
 məyñ, *pronoun*
 moci, *m.*
 mohr, *f.*
 mol, *m.*
 moti, *m.*
 moṭər, *m.f.*
 məwjud, *adj.*
- amadavat (little bird).
 face, mouth.
 comparison, opposition.
 a square.
 a prayer-mat.
 traveller; -i.
 difficulty; *adj.*: difficult.
 transitive or causal of verb.
 connected with, related to.
 according to, conformable to.
 reading, study.
 opposition, hostility.

 make water (takes ne)▲
 labour, toil (not simply work).
 hard-working.
 kind; -i.
 scavenger; also as Moham-
 dan title of certain great per-
 sons.
 married lady (usually Euro-
 pean); plural generally meməñ
 (omitting sahəb, etc.).
 ram.
 in, into, etc.
 fruit.
 table.
 a plain.
 dirt.
 dirty.
 mynah (kind of starling).
 I.
 shoemaker.
 seal.
 price; mol lena, *trans.*, buy.
 pearl.
 motorcar
 present (said of anyone, high or
 low); *see* hazyr.

məwlvi, <i>m.</i>	learned Mohammadan, especially one learned in religious matters.
məwqa, <i>m.</i>	opportunity, place where something happens.
məwza, <i>m.</i>	small town, large village.
məwzuṅ, <i>adj.</i>	suitable, fitting.
nədi, <i>f.</i>	river, stream.
nəfa, <i>m.</i>	profit.
nəhana, <i>intrans.</i>	bathe; <i>causals</i> : nəhlana, nəhl-vana.
nəhiṅ	no, not; nəhiṅ to = otherwise.
nəmək, <i>m.</i>	salt.
nəmaz, <i>f.</i>	prayer, especially recited prayer; nəmaz pərḥna = recite prayer.
nənga, <i>adj.</i>	naked, bare.
nənnha	small (child).
nəqṣə, <i>m.</i>	map.
nərsəṅ (rare word)	four days ago, four days from now.
nəsihət, <i>f.</i>	advice; <i>see</i> Grammar, p. 81; nəsihət ki = gave him advice.
nəṣa, <i>m.</i>	intoxication, intoxicant.
nətijə, <i>m.</i>	result.
nəvasə, <i>m.</i>	daughter's son; nəvasi, <i>f.</i> , daughter's daughter.
nəya, <i>adj.</i>	new.
nəzər, <i>f.</i>	sight; nəzər ana, be visible.
nəzdik (ke), <i>postpos.</i>	near; -i.
nəzm, <i>f.</i>	poem.
nacna, <i>intrans.</i>	dance; <i>causals</i> : nəcana, nəc-vana.
nala, <i>m.</i>	stream.
naməwzuṅ	unsuitable, improper; <i>see</i> məwzuṅ.
nana, <i>m.</i>	mother's father; nani, mother's mother.

- nao, *f.*
 naraz
 nafpati, *naspati, f.*
 naxwn, *m.*
 nycotna, *trans.*

 nygəlna, *trans.*
 nygəhban, *m.f.*
 nygrani, *f.*
 nyhayət, *adv.*
 nykah, *m.*

 nykəlna, *intrans.*

 nymbu, *see nibu.*
 nysbət (ki), *postpos.*
 nysf
 nyfan, *m.*
 nyvaṛ, *m.*

 nibu, *m.*
 nice (ke), *postpos.*
 niz, *adv.*
 nwqsan, *m.*
 nek, *adj.*
 neola, *m.*
 nəwkər, *m.*

 pəlna, *intrans.*

 Pəñjab, *m.*
 Pəñjabi, *f.*

 pəñkha, *m.*

 pər, *conj.*
- boat.
 displeased; -i.
 pear.
 nail on finger or toe.
 squeeze out (lemon, etc.);
causal: nycwṛvana.
 swallow; *causal*: nygəlvana.
 protector; -i.
 taking care of, protection.
 very, extremely.
 marriage; nykah pəṛhna = per-
 form the marriage ceremony.
 go out, come out, turn out;
causals: nykalṇa = eject,
 bring out; nykəlvana: cause
 to be ejected.

 concerning, than.
 half.
 sign, mark, trace.
 broad tape of which beds are
 woven.
 lemon.
 under; *adv.*: below.
 also.
 loss, injury.
 good (of persons); -i.
 mongoose.
 servant; *feminine*: nəwkəṛni,
 nəwkəṛani.

 be reared, be brought, be kept
 as pet; *causal*: palna.
 the Panjab.
 the Panjabi language; *adj.*:
 belonging to the Panjab.
 pəñkha kheṛcna, pull punkha;
 pəñkha jhəlna, to use a fan.
 but.

pər, <i>m.</i>	wing, feather.
pəryndə, <i>m.</i>	bird.
pəre, <i>adv.</i>	to a distance, to the far side.
pərefan	anxious, distressed; -i.
pərla, <i>adj.</i>	the further (one).
pərsal, <i>adv.</i> , etc.	last year.
pərsəŋ	day after to-morrow, day before yesterday.
pərtal, <i>f.</i>	audit; pərtal k., to audit.
pərvəryʃ, <i>f.</i>	looking after, supporting; ki pərvəryʃ k., to support, etc.
pərva, <i>f.</i>	caring about something; ki pərva k., to care about or for.
pəṛha lykha,	literate; <i>feminine</i> : pəṛhi lykhi.
pəṛhna, <i>trans.</i>	read, recite, study; <i>causals</i> : pəṛhana, pəṛhvana.
pəsənd k., <i>trans.</i>	choose, like; pəsənd h., be approved.
pəta, <i>m.</i>	trace, address.
pəṭṭa, <i>m.</i>	leaf.
pəṭṭhər, <i>m.</i>	stone.
pəṭlun, <i>f.</i>	trousers, especially of European style; used in singular.
pana, <i>trans.</i>	(i) obtain, find; (ii) [compounded with inflected gerund] manage to (in this case does not take <i>ne</i>); see Grammar, pp. 70-1, and Sentences, Lesson 17.
pani, <i>m.</i>	water.
pao, <i>m.</i>	a quarter.
paon, <i>m.</i>	foot.
par, <i>adv.</i>	on or to the far side; ke par, <i>postpos.</i> , on or to the far side of.
pas, <i>adv.</i>	near; ke pas, <i>postpos.</i> , near.
pyas, <i>f.</i>	thirst; pyas lagna (ko), become thirsty.
pychla, <i>adv.</i>	last, former.
pyghəlna, <i>intrans.</i>	melt; <i>causal</i> : pyghlana.

pylana, *see* pina.

pynjra, *m.*

pynsəl, *f.*

pyṭna, *intrans.*

piche, *adv.*

pina, *trans.*

pwkarna, *trans.*

pwl, *m.*

pwlis, *f.*

pwrva, *f.*

pwṛia, *f.*

puchna, *trans.*

puja, *f.*

purəb, *m.*

peṣgi, *f.*

peṭ, *m.*

peṭi, *f.*

polis, *see* pwlis.

poṛchna, *trans.*

pəwda, *m.*

pəwn, pəwna, pəwne

phəl, *m.*

phəl, *m.*

phəṛsna, *intrans.*

phəṭna, *intrans.*

phaṛna, *trans.*

phəylna, *intrans.*

cage.

pencil.

be beaten; *causals*: piṭna, pyṭvana.

behind; afterwards (rare); ke piche, *postpos.*, behind, after.

drink; *causals*: pylana, pylvana.

call aloud to.

bridge.

the police.

the east wind.

paper in which medicinal powder is wrapped, or the powder itself.

ask (a question); *causal*: pwchvana.

worship (especially Hindu); ki puja k., to worship (something).

the east.

advance of money.

stomach.

(i) wooden box; (ii) belt.

wipe; *causals*: poṛchna, poṛchvana.

plant.

three-quarters; *see* Grammar under Numerals.

fruit.

blade of knife, ploughshare, etc. be entangled, be ensnared; *causal*: phəṣana.

split, tear; *causal*: phaṛna, q.v.

split, tear; *see* phəṭna.

spread; *causal*: phəylana.

phaṭək, <i>m.</i>	gate.
phyrna, <i>intrans.</i>	turn, walk about; <i>causals</i> : pherna, <i>q.v.</i> , phyrana, phyr- vana.
physəlna, <i>intrans.</i>	slip, slide; <i>causal</i> : physlana.
phyṭkar, <i>f.</i>	abuse, reproof.
phul, <i>m.</i>	flower.
phenkna, <i>trans.</i>	throw.
pherna, <i>trans.</i>	turn; <i>see</i> phyrna.
qəbilə, <i>m.</i>	tribe.
qəbl (ke), <i>postpos.</i>	before (of time).
qəbul k., <i>trans.</i>	accept; qəbul h., be accepted.
qədəm, <i>m.</i>	footstep, pace.
qələm, <i>m.</i>	pen.
qəmiṣ, <i>f.</i>	shirt.
qənd, <i>f.</i>	sugar.
qərar pana, <i>intrans.</i>	be decided.
qəsəb, <i>m.</i>	small town.
qyblə, <i>m.</i>	the place in Mecca (Makka) to which Muslims turn in prayer.
qybləgah, <i>m.</i>	ceremonious word for "father".
qysm, <i>f.</i>	kind or sort (of thing).
qysmət, <i>f.</i>	fate.
qimət, <i>f.</i>	price.
qwdrət, <i>f.</i>	glory, power (generally of God).
qwfl, <i>m.</i>	lock (for key).
qwli, <i>m.</i>	coolie.
qwsur, <i>m.</i>	fault.
qəyd, <i>f.</i>	imprisonment; qəyd k., im- prison.
qəydi, <i>m.</i>	prisoner.
qəwm, <i>f.</i>	race of people; people belonging to one race or religion.
rəddi	worthless.
rəftə, <i>adv.</i>	gone; rəftə rəftə, by and by, gradually.

- rəfu, *m.* darning; rəfu k., to darn.
 rəgəɽna, *trans.* rub hard; *causal*: rəgɽana.
 rəhm, *m.* pity, mercy.
 rəhna, *intrans.* remain, dwell; rəh jana, be left behind.
 rəhnwma, *m.f.* leader, guide; -i.
 rəkhna, *trans.* place, keep; rəkh dena, put down on table, etc.; rəkh lena, keep for oneself; *causal*: rəkhvana.
 rəpəɽ, *f.* report.
 rəqəm, *f.* amount of money.
 rəssa, *m.* rope.
 rəstə, *m.* road.
 rəvanə hona, *intrans.* set out; rəvanə k., despatch.
 rəis, *m.* rich man, man of rank.
 rəiszadə, *m.* [*lit.*: son of rəis] well-to-do person; *feminine*: rəiszadi.
 rəiət, *f.* tenant, subject; *plural*: ryaya.
 raja, *m.* rajah.
 rani, *f.* queen.
 rat, *f.* night; rat ko, by night, at night.
 razi, *adj.* pleased, content, satisfied; *see* naraz.
 ryayət, *f.* favour.
 ryɽtə, *m.* relationship, connection.
 ryɽtedar, *m.f.* relation, relative.
 ryɽvət, *f.* bribe.
 rich, *m.* bear: *feminine*: richni.
 rwkn, *m.* pillar (chiefly metaphorical).
 rwxɽət, *f.* leave of absence, permission to go away.
 rwlana, rwlvana: *see* rona.
 rwpəya, rwpia, *m.* rupee; *plural*: rwpəe, rwpəon; rwpia or rwpia pəysa also means money in general.
 rwmal, *m.* handkerchief.
 rwpia, *see* rwpəya.
 rubəru (ke), *postpos.* face to face with.

rel, <i>f.</i>	railway train or carriage.
rengna, <i>intrans.</i>	creep, crawl.
rona, <i>intrans.</i>	weep, mourn for; <i>causals</i> : rwlana, rwlvana.
roṭi, <i>f.</i>	bread.
roz, <i>m.</i>	day; <i>see dyn.</i>
səb, <i>adj., pron.</i>	all.
səbəb, <i>m.</i>	cause, reason.
səbəq, <i>m.</i>	lesson.
səbha, <i>f.</i>	assembly, company.
səbr, <i>m.</i>	patience.
səbz, <i>adj.</i>	green.
səbzi, <i>f.</i>	vegetables.
səcca, <i>adj.</i>	true, genuine (opposite of jhutha); <i>see əsli.</i>
səfed, <i>adj.</i>	white.
səfedi, <i>f.</i>	whitewash.
səhər, <i>f.</i>	morning.
səhara, <i>m.</i>	help, support.
səheli, <i>f.</i>	girl's female friend.
səhi, <i>adv.</i>	granted, I admit, that's all very well; <i>see Grammar</i> , p. 122, and <i>Sentences</i> , Lesson 29.
səhn, <i>m.</i>	courtyard.
səjna, <i>intrans.</i>	be adorned; <i>causals</i> : səjana, səjvana; səja səjaya = be all ready adorned.
səkna, <i>intrans.</i>	be able; <i>see Grammar</i> , p. 68, and <i>Sentences</i> , Lesson 15.
səxt, <i>adj.</i>	severe, hard (both of material things and of character); <i>ad-</i> <i>verb</i> : very (only of un- pleasant things); -i.
səməjh, <i>f.</i>	understanding.
səməjhna, <i>trans. and</i> <i>intrans.</i>	understand; <i>causals</i> : səm- jhana, explain, and hence to comfort, calm; səməjhvana.
səməndər, <i>m.</i>	sea.

səmbhālṇa, <i>intrans.</i>	pull oneself together, be supported; <i>causal</i> : sambahalṇa, support, take care of, look after.
səmet (ke), <i>postpos.</i>	along with.
sənduq, <i>m.</i>	box.
səqqa, <i>m.</i>	water-carrier.
səra, səræ, <i>f.</i>	inn, travellers' resthouse.
sərd, <i>adj.</i>	cold.
sərkār, <i>f.</i>	the government of a state or country; also: Your honour (masculine if addressed to a man, feminine if to a woman).
səṛək, <i>f.</i>	well-made road.
səṛṇa, <i>intrans.</i>	become rotten, rot; <i>causal</i> : sərāna.
səsta, <i>adj.</i>	cheap.
səva	quarter more than; <i>see</i> numerals.
səval, <i>m.</i>	question.
səvar, <i>adj.</i>	riding (on horse, bicycle, in carriage, train).
səvari, <i>f.</i>	(i) the act of riding; (ii) person travelling in vehicle.
səvere, <i>adv.</i>	early.
səza, <i>f.</i>	punishment.
sa	used as affix or enclitic: (i) like; (ii) as it were; (iii) often used without meaning; <i>see</i> Grammar, pp. 34-6, and Sentences, Lesson 29.
sabyt, <i>adj.</i>	proved (to be true); sabyt k., prove; sabyt h., be proved.
sadā, <i>adj.</i>	simple (generally of human beings).
sadhu, <i>m.</i>	Hindu holy man who has renounced the world.
saf, <i>adj.</i>	clean; saf swthra = clean and tidy.

safə, <i>m.</i>	turban.
sahəb, <i>m.</i>	man in good position, a European; as suffix may refer to a lady, <i>see</i> mem and mys; <i>see also</i> sahybə; bəre sahəb = head of department or large district; the boss.
sahəbzadə, <i>m.</i>	[<i>lit.</i> : son of sahəb] ceremonious word for son; <i>feminine</i> : sahəbzadi = daughter.
sahybə	Arabic <i>feminine</i> of sahyb, used as suffix; both sahybə and sahyb are nearly always sahəb (<i>q.v.</i>) in Urdu; <i>see</i> mem, mys.
sais, <i>m.</i>	groom.
sal, <i>m.</i>	year.
salən, <i>m.</i>	curry, curried dish, also gravy.
saman, <i>m.</i>	apparatus, necessities.
samne (ke), <i>postpos.</i> , <i>adv.</i>	in front (of); amne samne, in front, facing each other.
samp, <i>m.</i>	snake
sara, <i>adj.</i>	all, the whole of.
sarhe	half more than, <i>see</i> numerals.
sath (ke), <i>postpos.</i>	along with.
sathi, <i>m.</i>	companion.
sayə, <i>m.</i>	shadow, shade.
syah, <i>adj.</i>	black; <i>see</i> kala.
syahi, <i>f.</i>	blackness; ink of any colour.
Syalkot, <i>m.</i>	Sialkot.
syfaryf, <i>f.</i>	recommendation, intercession.
sylna, sylana, sylvana, sylā, sylaya : <i>see</i> sina.	
sypahi, <i>m.</i>	policeman, Indian soldier.
sypwrd (ke), <i>postpos.</i>	in the care of.
syr, <i>m.</i>	head.
syra, <i>m.</i>	head or end of piece of wood, bar, bed, street, etc.
syrf, <i>adv.</i>	only.
syva (ke), syvae (ke) <i>postpos.</i>	apart from, except.

- sikhna, *trans.* learn (to do something); *causal*: sykhana, teach, put someone up to something.
- sina, *trans.* sew; *intrans.*: sylna, be sewn; *causals*: sylana, sylvana; syla sylaya = ready sewn.
- sino, *m.* breast, chest.
- swal, *see* səval.
- swbəh, *f.* morning.
- swlana, swlvana, *see* sona.
- swlgana, *trans.* kindle, light; *intrans.*: swlagna.
- swluk, *m.* treatment (good or bad), kind treatment.
- swnna, *trans.* hear, listen to; *causals*: swnana = relate; swnvana; swni swnai bat = hearsay.
- swst lazy; -i.
- swthra, *adj.* clean; *see* saf.
- sukhna, *intrans.* become dry; *causal*: swkhana.
- surət, *f.* appearance, form.
- se, *postpos.* than, with, from.
- seb, *m.* apple.
- sena, *trans.* hatch (eggs); *past*: sea, see; *feminine*: sei, seiṅ; *causal*: syvana.
- ser, *adj.* satisfied, having had enough; -i.
- səhih, *adj.* correct.
- səykṛa, *m.* hundred; *see* numerals.
- səyṛ, *f.* a walk, drive, ride, any journey however short or long which is for pleasure and not business.
- so, *adv.* so, therefore, it follows.
- socna, *trans.* think; no *causal*.
- sona, *m.* gold.
- sona, *intrans.* sleep; *causals*: swlana, swlvana.
- skul, *m.* school.

<i>ʃəfa</i> , <i>ʃyfa</i> , <i>f</i> .	cure (used of God, not of the doctor).
<i>ʃəhr</i> , <i>m</i> .	city, town.
<i>ʃəhzadə</i> , <i>m</i> .	prince; <i>feminine</i> : <i>ʃəhzadi</i> , princess; occasionally <i>ʃəhzadə</i> , <i>ʃəhzadi</i> , are found.
<i>ʃək</i> , <i>ʃəkk</i> , <i>m</i> .	doubt.
<i>ʃəkər</i> , <i>m</i> .	sugar.
<i>ʃəkl</i> , <i>f</i> .	form, appearance, shape.
<i>ʃəxs</i> , <i>m</i> .	person.
<i>ʃərab</i> , <i>f</i> .	wine, spirits.
<i>ʃərarət</i> , <i>f</i> .	wickedness, naughtiness; <i>see</i> <i>ʃərir</i> .
<i>ʃərbət</i> , <i>m</i> .	sweet, cool drink.
<i>ʃərir</i> , <i>adj</i> .	(of boy, girl, animal) mischievous, naughty; (of grown-up person) wicked; <i>see</i> <i>ʃərarət</i> .
<i>ʃərm</i> , <i>f</i> .	shame, shyness.
<i>ʃərmana</i> , <i>intrans</i> .	be ashamed, feel shy.
<i>ʃərt</i> , <i>f</i> .	bet; condition (in conditional sentence).
<i>ʃəgyrd</i> , <i>m</i> .	pupil.
<i>ʃəyr</i> , <i>m</i> .	poet.
<i>ʃəm</i> , <i>f</i> .	evening.
<i>ʃama</i> , <i>f</i> .	magpie, robin.
<i>ʃayəd</i> , <i>adv</i> .	perhaps.
<i>ʃyfa</i> , <i>f</i> ., <i>see</i> <i>ʃəfa</i> .	
<i>ʃykəm</i> , <i>m</i> .	belly.
<i>ʃykar</i> , <i>m</i> .	prey, hunting; <i>ʃykar k.</i> , hunt.
<i>ʃykari</i> , <i>m</i> .	hunter.
<i>ʃykayət</i> , <i>f</i> .	complaint.
<i>ʃymal</i> , <i>m</i> .	north.
<i>ʃiʃə</i> , <i>m</i> .	glass.
<i>ʃwyl</i> , <i>m</i> .	occupation.
<i>ʃwru</i> , <i>m</i> .	beginning; <i>ʃwru k.</i> , begin.
<i>ʃer</i> , <i>m</i> .	tiger; <i>feminine</i> : <i>ʃerni</i> .
<i>ʃer</i> , <i>m</i> .	verse.
<i>ʃolə</i> , <i>m</i> .	flame.

jəwhər, m.	husband.
jəwq, m.	desire, liking for something.
təb, adv.	then, hence; used of time when correlation of jəb.
təhqir, f.	contempt, despising, insult; see Grammar, p. 81.
təhsil, f.	acquiring; headquarters of small district, or the district itself.
tək, postpos.	(i) up to; (ii) <i>adverb</i> : even.
təklif, f.	trouble; təklif k., take trouble; təklif dena, give trouble.
tələb, f.	desire, require.
tələb k., trans.	summon.
tələf, f.	search; see Grammar, p. 81.
təlvar, f.	sword.
təmənna, f.	desire, hope.
təmam, adj.	all, the whole of.
təmafa, m.	a "show", performance, entertainment.
təmafaḡah, m.	place where təmafa takes place.
təmbu, m.	tent.
tənxah, f.	salary, pay.
tərəf, f.	side, direction; ki tərəf, <i>postpos.</i> : towards.
tərəh, f.	manner; as, əcchi tərəh = well.
tərəqqi, f.	progress, increase.
tərəsna, trans.	long for (does not take ne); <i>causal</i> : tərsana.
tərbiət, f.	bringing up, rearing, educating.
tərjwmə, m.	translation; ka tərjwmə k., translate.
tərs, m.	pity, compassion, mercy; tərs khana (pər) = have pity on.
tərtib, f.	arrangement; see Grammar, p. 82.
təṛəpna, intrans.	be agitated, palpitate; <i>causal</i> : təṛpana.

təsvir, <i>f.</i>	picture.
təvəjjwh, <i>f.</i>	attention to something.
təvəqqw, <i>f.</i>	hope, expectation.
təvazw, <i>m.</i>	courtesy.
təəjjwb, <i>m.</i>	astonishment.
ta, Persian <i>postpos.</i>	up to.
tadib, <i>f.</i>	rebuke, punishment; <i>see</i> Grammar, p. 81.
tahəm	nevertheless.
taky	in order that.
takid, <i>f.</i>	insistence, urging; <i>see</i> Grammar, p. 81.
tala, <i>m.</i>	lock.
talab, <i>m.</i>	tank, pond.
talim, <i>f.</i>	teaching; <i>see</i> Grammar, p. 80.
tamir, <i>f.</i>	the act of building; tamir k., to build; <i>see</i> Grammar, p. 80.
taqəṭ, <i>f.</i>	power.
tara, <i>m.</i>	star.
tarif, <i>f.</i>	praise, definition; <i>see</i> Grammar, p. 80.
taṛna, <i>trans.</i>	<i>see</i> , take in; no <i>causal</i> .
taviz, <i>m.</i>	amulet.
tazə, <i>adj.</i>	fresh.
tazim, <i>f.</i>	honour, respect, reverence.
tygna, <i>adj.</i>	three times as much.
tyhai, <i>f.</i>	a third part of anything.
tynka, <i>m.</i>	a little bit of straw or grass.
tisra,	third; <i>see</i> numerals.
twjh, <i>pron.</i>	oblique of tu.
twm	you.
twmhara	your.
twṛana, twṛvana; <i>see</i> toṛna.	
tufan, <i>m.</i>	storm.
tel, <i>m.</i>	oil.
tera	thine
tez, <i>adj.</i>	swift, sharp (of knife, etc.), pungent in taste.
təyrna, <i>intrans.</i>	swim; <i>causal</i> : təyrana.

- to, taw participle of reasoning : then, in that case.
- toṛna, *trans.* break; *intrans.* : tuṛna; *causals* : twṛana, twṛvana; *see* jan. sometimes used for to, *q.v.*
- taw repentance; tawbā k., repent.
- tawbhi nevertheless.
- thākna, *intrans.* get tired; *causal* : thākana.
- thāmna, *intrans.* stop (of wind, rain, etc.); *causal* : thāmna.
- thorthārana, *intrans.* tremble, shiver.
- thukna, *intrans.* spit (takes ne with past participle tenses); *trans.* : despise.
- thoṛa little in amount or time, etc.
- ṭāhāna, *intrans.* walk about; *causal* : ṭāhlana.
- ṭāng, *f.* leg.
- ṭypān, *m.* lunch (from English tiffin).
- tuṛna, *intrans.* break; *see* toṛna.
- ṭopi, *f.* cap, skull cap; also hat either small or big.
- ṭhāhāna, ṭhāyṛna, *intrans.* stop, pause, be adjudged to be; *causals* : ṭhāhrana, ṭhāyṛana.
- ṭhāṇḍa, *adj.* cold.
- ṭhik, *adj.* (of things) correct, accurate; ṭhik ṭhak, in right order, correctly arranged.
- ṭheka, *m.* contract.
- ṭhekedār, *m.* contractor; -i.
- ṭhāyṛna, *see* ṭhāhāna.
- ṭhokār, *f.* kick; ṭhokār khana = to stumble; ṭhokār marna = to kick.
- vāṇṇāyṛa, *adv.* and so forth, *et cetera*.
- vāhaṇ there; emphatic : vāhiṇ.
- vāqt, *m.* time; ws vāqt = at that time.
- vārnā, *adv.* otherwise = nāhiṇ to.
- vāzyf, *f.* physical exercise, drill.

vəsile (ke), <i>postpos.</i>	by means of, through.
vəzən, <i>m.</i>	weight.
vəza, <i>f.</i>	manner, state, condition, stylishness.
vəzir, <i>m.</i>	minister of state; <i>feminine</i> : vəzirni (wife of vəzir).
vadə, <i>m.</i>	promise; vadə k., to promise.
vajyb, <i>adj.</i>	suitable, right, proper; <i>see</i> Grammar, p. 95, and Sentences, Lessons 12-14.
valyd, <i>m.</i>	father; valdə, <i>f.</i> , mother.
vaqe hona, <i>intrans.</i>	happen, occur.
vaqia, <i>m.</i>	occurrence.
vaste (ke)	for, for the sake of.
vəysa, <i>pron.</i>	of such a kind.
voh, <i>pron., pron. adj.</i>	he, she, it, that.
yəhaŋ, <i>adv.</i>	here; emphatic: yəhiŋ
yun, <i>adv.</i>	thus; yunhi, just like this, for no reason at all.
yeh, <i>pron., pron. adj.</i>	this, he, she, it.
zəbərdəst, <i>adj.</i>	firm, strong, autocratic, tyrannical; -i.
zəban, <i>f.</i>	tongue (in mouth), language.
zəbani (ki), <i>postpos.</i>	at the mouth of, by the mouth of.
zəccə, <i>f.</i>	woman with a newly-born baby.
zəhr, <i>m.</i>	poison.
zəhrila, <i>adj.</i>	poisonous.
zəkat, <i>f.</i>	religious alms.
zəxm, <i>m.</i>	wound.
zəxmi, <i>adj.</i>	wounded.
zəmin, <i>f.</i>	earth, land (not country), ground.
zəmindar, <i>m.</i>	landowner; -i.
zənjir, <i>f.</i>	chain.
zəra, <i>adv.</i>	just (as in "just think"); zəra, zəra sa, <i>adj.</i> , insignificant, trifling.

zərie (ke), *postpos.*

zərxez, *adj.*

zəzur, *adv.*

zəzurət, *f.*

zəruri, *adj.*

zal, *f.*

zalym, *adj.*

zyadə, *adj.*, *adv.*

zydd, *f.*

zyddi, *adj.*

zyla, *m.*

zymmedar, *adj.*

zymmə, *m.*

zyndə, *adj.*

zwkam, *m.*

zwlm, *m.*

zevər, *m.*

by means of.

fertile; -i.

certainly, necessarily; *see* Grammar, p. 95, and Sentences, Lessons 12-14.

necessity.

necessary.

letter of the alphabet.

tyrannical, cruel.

more.

obstinacy.

obstinate.

administrative district.

responsible; -i.

charge, responsibility; *ke*
zymme men = in charge of.

alive.

a cold.

tyranny, oppression.

jewel, ornament.

ENGLISH-HINDUSTANI GLOSSARY

Further information about some words given here may be found in the Hindustani-English Glossary. It should be consulted when there is any uncertainty.

a, an	omit or use <i>ek</i> = one, or <i>koi</i> = some, a certain.
ability	<i>lyaqat</i> , <i>f.</i>
able	<i>layq.</i>
about, <i>see</i> concerning, approximately.	
abuse, <i>n.</i>	<i>gali</i> , <i>f.</i> , <i>phy[kar</i> , <i>f.</i>
accept	<i>qābul k.</i>
accompany	<i>sath cālna</i> , <i>sath holena</i> .
according to	<i>bāmujyb</i> , <i>mwafyq</i> , <i>mwtabyq</i> .
account of, on	<i>bays</i> , <i>bādawlāt</i> , <i>mare</i> .
account (financial)	<i>hysab</i> , <i>m.</i>
accrue	<i>mylna</i> ; <i>see</i> obtain.
acknowledge	<i>yqrar k.</i>
acre	<i>bygha</i> , <i>m.</i>
across	<i>par</i> .
action	<i>hārkāt</i> , <i>f.</i>
add	<i>jāma k.</i>
address, <i>n.</i>	<i>pāta</i> , <i>m.</i>
adorn	<i>sājna</i> , <i>sājana</i> ; all ready adorned = <i>sāja sājaya</i> .
advance, <i>intrans.</i>	<i>bāṭhna</i> , or use 'age'.
advance, <i>n.</i> (money)	<i>peṣgi</i> , <i>f.</i>
advantage, profit	<i>nāfa</i> , <i>m.</i>
advertisement	<i>yṣtyhar</i> , <i>m.</i>
advice	<i>sālah</i> , <i>f.</i>
affair	<i>mwamylā</i> , <i>m.</i>
afraid, <i>see</i> fear.	
after	<i>piche</i> , <i>bad</i> .

again	phyr, dobarə.
against	bərxylaf.
agitated, be	təɾəpnə; agitate, təɾpana.
agree, to	manna, mənzur k.
air	həva, <i>f</i> .
alas !	hae hae !
alert	hofyar; alertness, hofyari.
alive	zyndə, jita.
all	səb, sara, kwl, təmam, pura.
allow	dena, yjazət dena.
alms	zəkat, <i>f</i> .
also	bhi, niz, əwr.
altar of sacrifice	məzbəh, <i>m</i> .
although	əgərɕy, go, go ky.
altogether	bylkwł.
always	həməfə.
am	huy.
amadavat	mwnia, <i>f</i> .
amazed, <i>see</i> bewildered.	
among	meɟ, bic, apəs meɟ.
amulet	taviz, <i>m</i> .
ancestors	bəpdada, <i>m.pl.</i> ; bwzwrg.
and	əwr; <i>see</i> also.
angel	fyryftə, <i>m</i> .
anger	ɣwssə, <i>m.</i> ; <i>see</i> displeasure.
angry	ɣwsse, xəfa; <i>see</i> displeased.
animal	janvər, <i>m.</i> ; wild animal = dəryəndə.
anna	anə, <i>m</i> .
announce	yttyla or yftyhar dena.
announcement	yttyla, <i>f.</i> , yftyhar.
annoy	cheɾna; <i>see</i> trouble, irritate.
answer	jəvab, <i>m.</i> ; to answer = jəvab dena.
ant	cyuɟti, <i>f</i> .
any	koi, kwel; jo koi.
appearance	surət, <i>f</i> .
approved	pəsənd, mənzur; approve, pəsənd k., mənzur k.

approximately	təqribən; koi (<i>indecl.</i>) with numeral or quantity.
April	əprəyl, <i>m.</i>
argue	bəhəs k.
argument	bəhəs, <i>f.</i>
arm	bazu, <i>m.</i> ; in one's arms or lap = god meṇ.
arrangement	bəndobəst, <i>m.</i> (w.k.); tərṭib, <i>f.</i> (with dena).
arrive	pəwhṇcna.
as	ṛṛysa, juṇ; as if, goya.
ascend	cəṛhna.
ashamed, be	ṣərmana, ṣərm kərna, nadym hona.
ask (question)	puchna; ask for = mangna.
ass	gədha, <i>m.</i> ; feminine: gədhi.
assay	kəsna (gold, etc.).
assembly	səbha, <i>f.</i>
astonished, <i>see</i> bewildered.	
attach	ləgana; <i>intrans.</i> : ləgna.
attend, <i>see</i> attention.	
attendance	hazyri, <i>f.</i>
attention	təvəjjwh, <i>f.</i> , dhyan, <i>m.</i> ; kan ləgakər swanna.
audit	pərtal, <i>f.</i> (with k.).
August	əgəst, <i>m.</i>
aunt	xalə, <i>i.e.</i> mother's sister; phwppi, <i>i.e.</i> father's sister.
awake, <i>adj.</i>	jagta hua; <i>see</i> wake.
axe	kwlhaṛi, <i>f.</i>
bad	bwra, xərab; of coin, khoṭa.
ball (to play with)	geṇḍ, <i>f.</i>
base, <i>adj.</i>	kəminə.
bathe, <i>intrans.</i>	nəhana; <i>trans.</i> : nəhlvana.
be	hona.
bear (animal)	bhalu, rich.
bear (child)	jənnə; <i>see</i> lift, carry.

beat	marna, piṭna; be beaten = mar khana, pyṭna.
because	kyonky, ys lie ky; because of— <i>see account.</i>
become, be	hona, ho jana.
bed	pəlaŋ, <i>m.</i>
bedding	bystra, <i>m.</i>
before	pəhyle, qəbl.
beg	<i>see petition.</i>
begin	ṣwru k., lagna.
beginning	ṣwru, <i>m.</i> , ybtyda, <i>f.</i>
behind	piche.
below	nice.
besides	alavə, syva, bəyayr.
besiege	mwhasyrə k. (ka).
bet, <i>n.</i>	ṣərt, <i>f.</i>
better, <i>see good.</i>	
between	dərmyan, bic, bic meṇ.
bewildered	həyran, pərefan.
beyond	par, pəre.
big	bəṛa.
bind	bāndhua (bāndhua, etc.).
bird	cyṛia, pəryndə.
black	kala, syah.
blackness	svahi (= ink).
blind, <i>adj.</i>	əndha.
blood	xun, ləhu.
blot out	myṭana (myṭna, etc.).
blow, <i>n.</i>	coṭ, <i>f.</i>
boat	kyṣti, <i>f.</i> , nao, <i>f.</i>
bodice	əŋgia, <i>f.</i>
body	bədən, <i>m.</i>
boil, <i>v.</i>	khəwlna, etc.
bolt, <i>n.</i>	cəṭxəni.
book	kytab, <i>f.</i>
bookcase	əlmari, <i>f.</i>
•boot	juti, <i>f.</i> , buṭ, <i>m.</i>
border	kynarə, <i>m.</i>
both	donəṇ.

bottle	botāl, <i>f.</i>
bow, <i>v.</i>	jhwkna, etc.
box	bākās, <i>m.</i> , sänduq, <i>m.</i>
boy	larka, <i>m.</i>
Brahman	brāhmān, <i>m.</i>
brave	dyler, bəhadwr.
bravery	dyleri, <i>f.</i> , bəhadwri.
bread	roṭi, <i>f.</i>
break	toṛna, tuṭna, etc.
breakfast	hazyri, <i>f.</i> , naftā.
breast	chati, <i>f.</i>
bribe, <i>n.</i>	rysvot, <i>f.</i>
brick	inṭ, <i>f.</i>
bridge	pwl, <i>m.</i>
bring	lana, leana.
broad	cawṭa.
broom	jhaṭu, <i>f.</i>
brother	bhai.
buffalo	bhōyṣ, <i>f.</i>
building (the act of)	tamir, <i>f.</i> ; a building : ymarat; see house; mākan, <i>m.</i>
bull	bəyl, <i>m.</i>
bullet	goli, <i>f.</i>
burn	jālana, jəlana, etc.
bush	jhaṭi, <i>f.</i>
but	lekyn, mōgər, pər, bəlky.
butter	mākkhān, <i>m.</i> , ghi, <i>m.</i>
buy	mol lena, xəridna
buyer	gahāk.
by	se: a book <i>by</i> someone = əz.
cage	pynjra, <i>m.</i>
calamity	bāla, <i>f.</i>
call, <i>trans.</i>	bwāna, pwkarna; be called or named = kōhlana.
camel	unṭ, <i>m.</i> ; <i>feminine</i> : unṭni.
cane	bed; to cane = bed marna.
cap	ṭopi, <i>f.</i>
capacity	ystedad, <i>f.</i>

car, <i>see</i> motor.	
care (taking care)	ehtyat, <i>f.</i> ; xəbərdari; in the care of = hevale, sypwrd, zymme; take care, xəbərdar.
careless	lapərva.
carelessness	lapərvai, <i>f.</i> or lapərvahi, <i>f.</i>
caretaker	cəwkidar, <i>m.</i>
carpenter	bəṛhəi, <i>m.</i>
carriage	gari, <i>f.</i> , bəggi, <i>f.</i>
carry	wṭhake lejana, qhona.
cat	bylla, <i>m.</i> ; <i>feminine</i> : bylli.
cattle	məvəyfi, <i>f.</i>
cause	bays, <i>m.</i> , səbəb, <i>m.</i> , vəjəh, <i>f.</i>
certain, a certain	fwlanə.
certainly	bəfək, zərur, əlbəttə; in negative clause, hərgyz.
Ceylon	Lənka, <i>f.</i>
chain, <i>n.</i>	zənjiṛ, <i>f.</i> ; to chain, jəkəṛna.
chair	kwr̥si, <i>f.</i> , cəwki, <i>f.</i>
change, <i>v.</i>	bədəl̥na.
"chapatty"	cəpati, <i>f.</i>
charge, in charge of, <i>see</i> care.	
cheap	səsta.
chemistry	kimia, <i>f.</i>
child	həccə, baba; children, bəccə, balbəcce.
childhood	bəcpən, <i>m.</i>
choose	pəsər̥l̥ k.
civility	ədəbəaidə, <i>m.</i>
claim	dava, <i>m.</i>
clean, <i>adj.</i>	saf; to clean, saf swthra k.
clerk (Indian)	babu.
climb	cəṛhna.
cling	lypəṭna.
clock	ghəṭi, <i>f.</i> ; <i>see</i> o'clock.
cloth	kəṛṭa, <i>m.</i> ; clothes = kəṛṭe.
cloud	badəl, <i>m.</i> , ghəṭa, <i>f.</i>
coat	koṭ, <i>m.</i>
cobbler	moci, <i>m.</i>

cold, <i>adj.</i>	ṭhəṇḍa; <i>noun</i> : ṭhəṇḍ, <i>f.</i> , sərdi, <i>f.</i> ; a cold, zwkam, <i>m.</i>
collect	jəma k.
come	ana, pəwhjəna; come out, nykəlna; come down, wtərna.
comfort, <i>n.</i>	dylasə, <i>m.</i> ; to comfort, dylasə dena.
command	hwkm, <i>m.</i> , yrjad, <i>m.</i> ; to command, hwkm dena, yrjad k.
companion	sathi, <i>m.</i> ; girl's female companion, səheli, <i>f.</i>
comparison	mwqabylə, <i>m.</i> , nysbət, <i>f.</i>
complaint	fykayət, <i>f.</i>
complete	təmam, pura.
composition (literary)	ynja, <i>f.</i>
compound (enclosed ground)	yhatə, <i>m.</i>
concerning	babət, mwteəllyq, nysbət.
condition	hal; (stipulation), fərt.
confess	yqrar k.
confused, be	ghəbrana, ghəbra jana; confuse, ghəbra dena
confusion	ghəbrahəṭ.
connected, <i>see</i> concerning.	
conquer	jitna, hərana.
contempt	hyqarət, <i>f.</i> ; təhqir.
contract	ṭheka, <i>m.</i> , ṭhekedari, <i>f.</i>
contractor	ṭhekedar, <i>m.</i>
contrary	bərəks; on the contrary, bəlky
cook, <i>n.</i>	xansaman, <i>m.</i> ; <i>verb</i> : pəkana; <i>intrans.</i> : pəkna; cooked, pəkka; ready cooked, pəka pəkaya.
cooly	qwli, <i>m.</i>
coquetry	əda, <i>f.</i>
corn	gehun, <i>m.</i> ; Indian corn, məkəi, <i>f.</i>
corner	kona, <i>m.</i>
correct	səhih, ṭhik, dwrwst.

correction	yslah.
cost, <i>see</i> price, rate.	
costly	məhnga, qiməti.
cotton, growing	kəpas, <i>f.</i>
cough	khaṇsi, <i>f.</i>
country, a	mwlk.
course, of, <i>see</i> certainly.	
courtesy	ədəb, <i>m.</i>
courtyard	səhn, <i>m.</i>
cover, <i>v.</i>	qhaṅkna.
cow	gae, <i>f.</i>
cowry	kəwṛi, <i>f.</i>
crawl, creep	reṅgna.
cricket, the game	kyrkəṭ, <i>m.</i>
cry	rona, rwlana, etc.; 'cry out, cyllana.
cupboard, for clothes, crockery, linen, books	əlmari, <i>f.</i>
curds	dəhi, <i>m.</i>
cure, <i>n.</i> , treatment by doctor	ylaj, <i>m.</i> ; cure by God = jəfa, <i>f.</i>
curse (mild abuse)	phyṭkar, <i>f.</i>
custom, habit of country, etc.	dəstur, <i>m.</i> ; personal habit = adət, <i>f.</i>
cut	kaṭna; cut down, kaṭ ḍalna; snip, kətərna.
dacoit	ḍaku, <i>m.</i>
dance, <i>v.</i>	naçna.
danger	xətrə, <i>m.</i>
dark, darkness	əndhera, <i>m.</i> (also adjective).
daughter	beṭi, <i>f.</i> ; daughter-in-law, bəhu, <i>f.</i>
day	ḍyn, <i>m.</i> , roz, <i>m.</i> ; dyn dəhaṛe, in broad daylight; <i>see</i> aj, kəl, pərsəij.
deaf	bəhra.
dear (beloved)	pyara; costly, məhnga.
deceit	dəya, <i>f.</i> , dhokha, <i>m.</i>

December	dysəmbər, <i>m.</i>
decide	fəysələ k.; be decided, qərar pana.
decision	fəysələ, <i>m.</i>
deed, <i>see</i> action.	
deep	gəhra.
deer	hyrən, <i>m.</i>
defeat, <i>n.</i>	har, <i>m.</i> ; <i>verb</i> : <i>see</i> conquer.
deficient	kəm.
definition	tarif, <i>f.</i>
degrees, by	raftə rəftə.
delay	der, <i>f.</i>
Delhi	Dylli, Dəhli, <i>f.</i>
deny	ynkar k. (ka); denial = ynkar, <i>m.</i> ; <i>see</i> refuse.
descend	wtərna.
desire	fəwq, <i>m.</i> , xahyʃ, <i>f.</i> , mərzī, <i>f.</i> , təmənna, <i>f.</i> ; <i>verb</i> : cahna, ask for, mangna.
desolation, <i>see</i> destroy, destruction.	
despise	hyqarət k., hyqarət ki nəzr se dekhna, təhqir k. (kī); <i>see</i> contempt.
destroy	bərbad k., wjaʔna; be de- stroyed, bərbad hona, wjəʔna.
destruction	bərbadi, <i>f.</i>
die	mərna, fəwt hona.
difference	fərq, <i>m.</i>
different	əwr.
difficult	mwfkyɫ.
difficulty	mwfkyɫ, <i>f.</i>
dig	khodna.
digest	həzm k., həzm hona.
digestion	həzmə.
direction, <i>see</i> tərəf, ydhər, wdhər, kydhər, jydhər, and words north, south, east, and west; in all directions = carəŋ tərəf.	
dirty	gənda, məyla.
disappear	ʔayb hona.

disciple	mwrīd, <i>m.</i>
disease	mārz, mārāz, <i>m.</i> ; bimari, <i>f.</i>
disgrace, dishonour	beyzzāti, <i>f.</i> ; disgraced, dishonoured, beyzzāt.
displease	narāz k.; displeased, narāz.
displeasure	narāzi, <i>f.</i>
distance	faslā, <i>m.</i>
distant	dur.
distressed	pārefān, dyqq, hāyran.
distribute	baṭṭna; <i>intrans.</i> : baṭṭna.
district	zyla, <i>m.</i>
divide (= distribute)	tāqsim k.; do hysse k., divide into two parts.
doctor	hākīm, <i>m.</i> , ḡakṭar.
dog	kwṭṭa, <i>m.</i> ; <i>feminine</i> : kwṭya.
doll	gwṛia, <i>f.</i>
donkey	gādha, <i>m.</i> ; <i>feminine</i> : gādhi.
dose, <i>n.</i>	xwrak, <i>f.</i> , dāva, <i>f.</i>
double	dwgna, do cānd.
doubt	fāk, <i>m.</i>
dove	fakṭā, <i>f.</i>
drag	ghāsiṭna; <i>see</i> pull.
draw, <i>see</i> pull.	
drawers (for wearing)	jaṅghia, <i>f.</i>
drawing-room	gol kāmra, <i>m.</i> , bāṭa kāmra.
drink	pina; <i>see</i> pylana.
dry, <i>adj.</i>	sukha; <i>verb</i> : swkhana.
duster	jhaṭṭā, <i>m.</i>
duty	fārz, <i>m.</i> ; laẓm, mwnasyb, caḥie.
dwell	bāsna, rēhna.
eagle	uqab, <i>m.</i>
ear	kan, <i>m.</i>
early	sāverā.
ease	arām, <i>m.</i> , asani, <i>f.</i>
east	purāb, <i>m.</i> , māfryq, <i>m.</i> ; east wind = pwrva, <i>f.</i>
easv	asan.

eat	khana, khylana; <i>see</i> gobble.
edge	kynarə, <i>m.</i>
educate	tərbiət k. (ki); <i>see</i> teach, instruct.
effort	kofyʃ, <i>f.</i>
eject	nykalna.
elephant	hathi, <i>m.</i>
emerge	nykəlna.
employee	mwlazym, nəwkər; <i>see</i> servant.
empty	xali.
end, <i>n.</i>	yntyha, <i>f</i> , syra, <i>m</i> , <i>verb</i> : xətm k.
enemy, <i>see</i> oppose	
Englishman	əngrez, <i>m.</i>
enough	kafi, bəs
entangled, be	phəŋsna
enter	dakhyl hona, ghwsna; əndərana.
entertainment	təmaʃa, <i>m</i> ; place of entertainment, təmaʃagah, <i>m</i>
equal	bərabər
erase	myʃana.
error, <i>see</i> fault	
escape (from something impending)	bəcna, (from a trouble one is already in) chuʃna
etcetera	vəyəyrə.
even	bhi, tək (as in: not even a farthing; level, bərabər).
evening	ʃam, <i>f.</i> (about sunset).
every	hər
evil, <i>adj.</i> (person)	bwra, xərab, bədmaʃ, bədxo, <i>noun</i> : bwrai, xərabi, bədmaʃi, bədxoi (all feminine).
exalt	bəʃai k.; <i>see</i> praise, honour; exalted = ala.
examination	yntyhan.
examine (in school, etc.)	yntyhan lena (ka); be examined, yntyhan dena; look at, dekhna.
except	bəyəyr, syva, əlavə.

exchange	bədəlna; in exchange, ke bədle, ke evaz.
excited, be	ghəbrana, tərəpna.
exercise, bodily	vərzyf, <i>f.</i>
expenditure, expense	khərc; <i>see</i> price, rate.
expensive	qiməti, məhngə.
extinguish	bwjhana; be extinguished, bwjlna.
eye	əŋkh, <i>f.</i>
face	mwŋh, <i>m.</i> , cehrə, <i>m.</i> ; face to face, rubəru.
factory	karxanə, <i>m.</i>
fairly, good	xasə.
fall	gyrna, jhərna, pərna.
false	jhuṭa, jhuṭha, khoṭa.
family	xandan, <i>m.</i>
far	dur.
fare, <i>n.</i> (railway, etc.)	kyrayə, <i>m.</i>
farmer	kysan, zəmindar.
farther	age, əwr age, zyadə dur; <i>see</i> further.
fashion, <i>n.</i>	vəza, <i>f.</i> ; <i>see</i> custom.
fasten, <i>see</i> tie.	
fate	qysmət, <i>f.</i> ; <i>see</i> fortune.
father	bap, valyd.
fault	bhul, <i>f.</i> , qwsur, <i>m.</i> , ɣəlti, <i>f.</i> , xətə, <i>f.</i>
fear, <i>n.</i>	qər, khəwf; <i>verb</i> : qərna, qər ana, xəwf k.
February	fərvəri, <i>m.f.</i>
feed	khylna; <i>see</i> graze.
female	madə, <i>f.</i>
fertile	zərxəz.
fever	bwxar <i>m.</i>
few	thoṭe; <i>see</i> some.
field	khet, <i>m.</i>
fight, <i>v.</i>	lərna, jhəgərna; <i>noun</i> : lərai, <i>f.</i> , jhəgṛa, <i>m.</i>

fill	bharna (both <i>trans.</i> and <i>intrans.</i>).
filthy	gənda.
final	axyri; finally = axyr.
finger	wngli, <i>f.</i>
finish	xətm, <i>k.</i> ; -cwkna.
firm, overbearing	səxt, zəbərdest.
firmness, overbearing attitude	səxti, <i>f.</i> , zəbərdesti, <i>f.</i>
fire, <i>n.</i>	ag, <i>f.</i>
first	pəhyla, əvvəl, <i>m.</i>
fish	məcchli, <i>f.</i>
fitting	mwnasyb; <i>see</i> duty.
flame, <i>n.</i>	folə, <i>m.</i>
flare up (flame)	bhəṛəkna.
flat	cəwṛa.
flock	gəllə, <i>m.</i>
floor	fərf, <i>m.</i>
flour	aṭa.
flow	bəhna.
flower	phul, <i>m.</i>
fly, <i>n.</i>	wṛna.
food	khana, <i>m.</i> , xwrak, <i>f.</i> , ṛyza, <i>f.</i>
fool, foolish	bəvəquf, pagəl (<i>lit.</i> mad).
foolishness	bəvəqufi, <i>f.</i>
foot	paŋ, <i>m.</i> ; on foot, pəydəl.
for, <i>prep.</i>	ko, ke lie, ke vaste; <i>conjunction</i> : kyongky.
forbid	məna <i>k.</i>
forefathers	bəpdada, bəzwərg, əjdad.
foreign	ṛəyr, bydefi.
foresight	dwrəndəfi, <i>f.</i>
forget	bhulna; the <i>noun</i> is bhul, <i>f.</i>
forgive	mwaṭ <i>k.</i> , bəxfna, dərgwzər <i>k.</i>
forgiveness	mwaṭi, <i>f.</i>
fork, <i>n.</i> (table)	kaṇṭa, <i>m.</i>
form	surət, <i>f.</i>
formerly	pəhyle.
fortune	nəsib, <i>m.</i> , qysmat, <i>f.</i> ; <i>see</i> unfortunate.

forward	age.
fourfold, four times as big, etc.	cəwɣwna.
fox	lomɽi, <i>f.</i> ; no masculine.
free, get	chuɽna; set free, chwɽana, choɽna.
fresh	tazə.
Friday	jwma, <i>m.</i>
friend	dost, <i>m.f.</i>
friendly	mylənsar.
friendship	dosti, <i>f.</i>
from	se, əz.
front	age, samne; rubəru.
frown	cin e jybin (jybiɽ), cin bər jybiɽ (<i>Pers.</i>); ghurɽna.
fruit	mevə, <i>m.</i> , phəl, <i>m.</i>
full	bhəra hua; -bhər.
furniture	əsbab, <i>m.</i>
further, furthermore, etc.	baqi, niz; <i>see</i> farther.
gallop	cəwkɽi bhərna.
game	bazi, <i>f.</i> , khel.
Ganges	gənga, <i>f.</i>
gardener	mali.
gate	phaɽək, <i>m.</i>
gear, apparatus	saman, <i>m.</i>
generally	əksər, am təwr pər.
gentleman	sahəb, jənab.
genuine	əslī, əlys.
gift	ynam.
girl	ləɽki, <i>f.</i>
give	dena, bəxɽna.
glass	fifə, <i>m.</i>
glory	jəlal, <i>m.</i>
go	jana, cəl dena, cəla jana, nykəl jana.
goat	bəkra, <i>feminine</i> : bəkri.
goatherd	bəkrivala.
gobble	həɽəp k., kha jana, cəɽkər jana; <i>see</i> swallow, eat.

God	Xwda, <i>m.</i> ; god, deota, <i>m.</i> ; goddess, devi, <i>f.</i>
gold	sona, <i>m.</i>
gong	ghənṭa, <i>m.</i>
good	əccha, bhəla, nek, behtər, xasə; good fellow, bhəlamanaḥ; <i>feminine</i> : bhəlimanaḥ.
goodness	neki, <i>f.</i> , bhəlai, <i>f.</i>
government	sərkār, <i>f.</i>
gradually	rəftə rəftə.
grain	danə, <i>m.</i>
grandfather	father's father, dada; mother's father, nana.
grandmother	father's mother, dadi; mother's mother, nani.
grandson	daughter's son, nəvasə.
grand-daughter	daughter's daughter, nəvasi.
grass	ghas, <i>f.</i>
graze, <i>intrans.</i>	cərna; <i>trans.</i> : cərana.
great	bəṭa; greatness, bəṭai, <i>f.</i>
green	səbz.
grief	ḡəm, <i>m.</i>
grieved, be	ḡəm khana.
groom	sais, <i>m.</i>
grumble	bwṛbwṛana.
guide	rəhnwma; guidance, rəhnwmai, <i>f.</i>
gun	bənduq, <i>f.</i>
habit	adət, <i>f.</i> , xo, <i>f.</i> ; <i>see</i> custom.
hail, <i>n.</i>	ola, <i>m.</i>
hair	bal, <i>m.</i> ; matted, jəṭa, <i>f.</i>
half	adha, adh, nysf.
hand	hath, <i>m.</i>
handkerchief	rumal, <i>m.</i>
happen	vaqə hona.
happy	xwṛ, bay bay.
harbour	bəndərgah, <i>m.</i>
hat	ṭopi, <i>f.</i> ; <i>see</i> cap.

he	yeh, voh.
head, <i>n.</i>	syr, <i>m.</i>
heap	qher, <i>m.</i>
hear	swнна; hearsay, swni swnai bat.
heart	dyl, <i>m.</i> , ji, <i>m.</i>
heat	gərmi, <i>f.</i>
heavy	bhari.
heel	eṛi, <i>f.</i>
help, <i>n.</i>	mədəd, <i>f.</i> , ymdad, <i>f.</i> ; <i>verb</i> : mədəd k. (ki), mədəd dena (ko).
helper	mədədgar.
here	yəhaŋ, ydhər.
hesitate	ətəkna.
hiccup	hycki, <i>f.</i> (lagna).
hide, <i>v. intrans.</i>	chwpna; <i>trans.</i> : chwpana.
high	uŋca, bwlənd, ala.
hill	pəhaṛ, <i>m.</i>
Hindu	hyndu.
hole (for animal)	byl, <i>m.</i>
honour	yzzət, <i>f.</i> , tazim, <i>f.</i> ; your honour, jənaḅ, hwzur, sərkar.
honourable	bwzwrġ, etc., yzzətvala.
hope	wmed, <i>f.</i> , təvəqqw, <i>f.</i>
horn	siŋg, <i>m.</i>
horse	ghoṛa; <i>feminine</i> : ghoṛi (mare).
hospital	həspətal.
hostile, <i>see</i> oppose.	
hot	gərn..
hour	ghənṭa, <i>m.</i>
house	ghər, koṭhi, məkan, bəŋgla, <i>m.</i> ; həveli, <i>f.</i> ; at my house, mere haŋ, etc.
how	kys tərəh, kyonkər.
humble	ajyz
humility	ajyzi, <i>f.</i>
hunger	bhuk, <i>f.</i> ; (die) of hunger, bhukon mərna.
hungry	bhuka.

hunter (person)	fykari, <i>m.</i>
husband	fəwhər, <i>m.</i>
I	məyŋ.
ill	bimar.
illness	bimari, <i>f.</i> , mərz; mərəz, <i>m.</i>
immediately	jhət, fəwrən, fylfəwr.
imprison	qəyd k.
in	meŋ; <i>see</i> between, middle; inside, bhitər; into, meŋ.
income	amdəni, <i>f.</i>
increase, <i>v. intrans.</i>	bərhna, tərəqqi k.; <i>trans.</i> : bərhana; <i>noun</i> : tərəqqi, bəhti, <i>f.</i>
India	Hyndwstan, <i>m.</i>
indifference	lapərvahi, <i>f.</i>
indifferent	lapərva; lapərvah.
inferior	kəmtər, kəmdərjə.
inform	khəbər dena, bətana, kəhna, swnana, yttylā dena.
ingredients	məsaləh, <i>m.</i>
inhabitant	bəfyndə, <i>m.</i> ; in the mass, abadi, <i>f.</i>
inhabited	abad.
injury	nwqsan, <i>m.</i> , coṭ, <i>f.</i>
ink	syahi, <i>f.</i>
inn	sərae, səra, <i>f.</i>
inquire	dəryaft k.
insert	qalna.
inside	bhitər, əndər, bic meŋ, meŋ.
instruct	hydayət dena; <i>see</i> educate, teach.
instrument, <i>see</i> tool, musical.	
intelligence	əql, <i>f.</i> , hojyari, <i>f.</i> , zyhanət.
intelligent	hojyar, əqlvala, zəhin.
intercede	syfaryf k. (ki).
into	meŋ.
irritate	dyqq k.; <i>see</i> annoy, trouble.
it	voh, yeh; often omit.

jackal	gidəṭ, <i>m.</i>
January	jənvəri, <i>m.f.</i>
jewel	zevar, <i>m.</i>
joke	dylləgi, məzaq.
journey	səfər, <i>m.</i> , səyr, <i>f.</i>
July	jwlai, <i>m.f.</i>
jump	kudna.
June	jun, <i>m.</i>
jungle	jəngəl, <i>m.</i> ; <i>adjective</i> (wild, etc.), jəngli.
just, <i>adv.</i>	zəra.
key	cabi, <i>f.</i>
kind, <i>adj.</i>	mehrban.
kind, <i>n.</i>	qysm, <i>f.</i> ; what kind of, kəysa; <i>see also</i> jāysa, vəysa.
kindle	swlgana, jəlana.
kindness	mehrbanī, <i>f.</i> , kyrpa, <i>f.</i> , dəya, <i>f.</i>
king	badšah, raja. The King of England, etc., is badšah.
kite (bird)	cil, <i>f.</i>
knee	ghwṭna, <i>m.</i>
knife	chwri, <i>f.</i>
know	janna; <i>see</i> knowledge, known.
knowledge	ylm; I do not know anything about it = ys bat ka mwjhe ko ylm nəhiṅ; also, xəbər, <i>f.</i> ; I do not know = mwjhe xəbər nəhiṅ.
known	malum; I know = mwjhe malum həy.
lady	mem, mys-sahyb, sahybə.
Lahore	lahəwr, <i>m.</i>
læke	jhil, <i>f.</i>
lamb	bərrə, <i>m.f.</i>
lame, <i>adj.</i>	ləngṛa; walk lame = ləngṛana.
lamp	bətti, <i>f.</i> ; cyray, <i>m.</i>

land (as property)	zəmin, <i>f.</i>
lane (in town, etc.)	gəli, <i>f.</i>
language	zəban, <i>f.</i>
lantern	lalṭəyn, <i>m.</i>
lap	god, <i>f.</i> ; <i>see</i> arms.
last	axyri; last year = parsal; last (week, month, year), gwzra, pychla.
late	der, <i>f.</i> (<i>lit.</i> : lateness).
lawful (food, etc.)	həlal.
laziness	swsti, <i>f.</i>
lazy	swst.
leaf	pəṭṭa, <i>m.</i> , pəṭṭi, <i>f.</i>
leap	chəlang marna, or chəlang ləgana.
least	səb se choṭa, kəm, etc.; at least, kəm se kəm, kəm əz kəm.
learn	sikhna.
leave, <i>v. trans.</i>	choṭna; <i>noun</i> : chwṭṭi, <i>f.</i> ; rwxṣət, <i>f.</i>
left (not right)	bayaṇ; left over = baqi.
leg	ṭang, <i>f.</i>
leisure	fwrsət, <i>f.</i>
length	ləmbai, <i>f.</i>
lessen, <i>intrans.</i>	ghoṭna, kəm hona; <i>trans.</i> : ghəṭana, kəm k.
lesson	səbəq, <i>m.</i>
letter (epistle)	cyṭṭhi, <i>f.</i> , xət, <i>m.</i> ; of alphabet, hərf, <i>m.</i>
lie, <i>n.</i>	jhuṭ, <i>m.</i> ; tell lie, jhuṭ bolna; lie down, leṭna.
life, vital principle	jan, <i>f.</i>
lift, <i>v.</i>	wṭhana.
light, <i>n.</i>	rəwfni, <i>f.</i> ; <i>adjective</i> : (colour and weight) həlka; <i>verb</i> : jəlana, swlgana; <i>see</i> kindle.
like, <i>adj.</i>	manynd, -sa; <i>verb</i> : <i>see</i> desire, choose.

line, <i>n.</i>	lækir, <i>f.</i> ; of poetry, mysra, <i>m.</i>
listen	swanna.
little (size)	choṭa; (amount) thoṛa, zəra, or zəra sa; too little, kəm, thoṛa.
live	jina; <i>see</i> alive, dwell.
load, <i>v.</i>	ladna; <i>intrans.</i> : lədna.
lock, <i>n.</i>	tala, <i>m.</i> , qwfl, <i>m.</i> ; <i>verb</i> : tala or qwfl ləgana.
lofty	uṅca, bwlənd; <i>see</i> high.
London	ləndən, <i>m.</i>
long, <i>adj.</i>	ləmba, dəraz; so long as = jəb tək.
long for	ləlcana, tərəsna; <i>see</i> desire.
look, look at	dekhna, dekhnabhalna; look for, <i>see</i> search; look after, səmbhalna.
lose	khona, gəṇvana; be lost, kho jana; <i>see</i> defeat.
loss	hərj, <i>m.</i> , nwqsan, <i>m.</i>
luggage	əsbab, <i>m.</i>
lyric	ṽəzəl, <i>f.</i>
mad	divanə, pagəl.
maize	məkəi, <i>f.</i>
majority	əksəriət.
make, <i>v.</i>	bənana; be made, bənna; make, <i>n.</i> , bənavət, <i>f.</i> ; ready-made, bəra bənaya.
man	mərd, admi, fəxs.
mango	am, <i>m.</i>
manner, <i>see</i> kind	
mansion	həveli; <i>see</i> house.
many	bəhwt, bəhwere, kəi; how many? kytne, kəi; so many, ytne, wtne; as many, jytne.
map	nəqʃə, <i>m.</i>
mare	ghoṛi, <i>f.</i>
mark	nyfan, <i>m.</i>

marriage	byah, <i>m.</i> , nykah, <i>m.</i>
master	malyk, <i>m.</i>
mat	cətai, <i>f.</i> ; prayer-mat, mwsəlla, <i>m.</i>
May	məy, <i>m.f.</i>
meaning	mane, <i>m.pl.</i> , also mətləb.
means	zeriə, <i>m.</i> , vəsilə, <i>m.</i> ; by means of, ke zəriə, ke vəsilə se.
meat	goft, <i>m.</i>
medicine	dəva, dəvai, <i>f.</i> ; see dose, treat.
meditation	dhyan, <i>m.</i>
meet	mylna (with se for interview, and ko for accidental meeting).
meeting, interview	mwlaqat, <i>f.</i> ; assembly = jəlsə, <i>m.</i> , səbha, <i>f.</i>
melt, <i>intrans.</i>	pyghəlna; <i>trans.</i> : pyghlana.
mercy	dəya, <i>f.</i> ; kərəm, <i>m.</i>
middle	dərmian, <i>bic</i> ; see between.
mile	mil, <i>m.</i> , kos, <i>m.</i> (kos is approximately a mile and a half).
milk	dudh, <i>m.</i>
minaret	minar, <i>m.</i>
minute, <i>n.</i>	mynət, <i>m.</i>
mistake, see fault, forget.	
moderately good	xasə.
mongoose	neola, <i>m.</i>
monkey	bəndər, <i>m.</i>
month, <i>m.</i>	məhina, <i>m.</i>
more	zyadə, əwr, əwr bhi.
morning	fəjr, <i>f.</i> ; swbəh, <i>f.</i>
mosque	məsjiyd, <i>f.</i>
most people	əksər log; əksər is also an adverb meaning generally.
mother	mañ, valydə.
motion	hərkət, <i>f.</i> ; see move.
motor	moṭər, <i>f.</i>
mountain	pəhaṭ, <i>m.</i>
mountainous	pəhaṭi.

mouse	cuhia, <i>f.</i>
mouth	mwŋh, <i>m.</i> ; by word of mouth, mwŋh zəbani; through hear-say from, ws ki zəbani.
move	hylna; <i>trans.</i> : hylana; (said of the bowels, have a motion), həgna; move aside, hət̪na; <i>trans.</i> : hət̪ana.
much	bəhwt, bəhwtera; how much = kytna; so much = ytna, wtna; as much = jytna.
mud	gara, <i>m.</i> , kicəɽ, <i>f.</i> , myt̪ti, <i>f.</i>
murder	xun, <i>m.</i>
musical instrument	baja, <i>m.</i> ; of various kinds, baje gaje.
my	mera.
nail (hand or toe)	naxwn, <i>m.</i>
naked	nəŋga.
narrative, <i>see</i> story.	
nation	qəwm, <i>f.</i>
near	nəzdik, <i>pas.</i>
necessary	zəruri.
necessity	zərurət, <i>f.</i> ; <i>see</i> Grammar, p. 95.
necklace	mala, <i>f.</i>
need	ehtyaj, <i>f.</i> , zərurat, <i>f.</i>
nephew	brother's son = bhətija; sister's so. = bhanja.
net	jal, <i>m.</i>
never	kəbhi nəhiŋ; hərgyz with negative.
niece	brother's daughter = bhətiji; sister's daughter = bhanji.
night	rat, <i>f.</i> ; also fəb.
no	nəhiŋ.
noon	dəpənt, <i>f.</i>
north	wt̪t̪ər, <i>m.</i> , fymal, <i>m.</i>
not	nəhiŋ.
notebook	kapi, <i>f.</i>

November	nəvəmbər, <i>m.</i>
now	əb, əbhi.
nowadays	yn dynoŋ meŋ, ajkəl.
O, <i>interj.</i>	o, ohho; əre (<i>feminine</i> : əri).
oath	qəsm, <i>f.</i> ; take oath = qəsm khana.
obedience	fərməŋbərdari, <i>f.</i>
obedient	fərməŋbərdar.
obey	hwkm manna, bat manna, fərməŋbərdari k.
object, <i>v. trans.</i>	etyraz k.
objection	etyraz, <i>m.</i>
obtain	pana; mylna with ko = accrue to, come to.
occurrence	vaqia, <i>m.</i>
o'clock	bəje.
October	əktubər, <i>m.</i>
of	ka, ke, ki.
office	dəftər, <i>m.</i>
often	bəhwt dəfa, əksər; <i>see</i> repeatedly, habit.
oil	tel, <i>m.</i>
old	bwddha, buḥha, baba, bwzwr̥g.
only	syrf, bəs, hi.
open, <i>v. intrans.</i>	khwl̥na; <i>trans.</i> : kholna, khwl̥vāna; <i>adjective</i> : khwla hua.
openly	dyn dəhaḡe.
opportunity	məwqa, <i>m.</i>
oppose	mwxalyfət k. ; mwxalyf hona, dw̥fməni k. enemy : dw̥fmən, mwxalyf.
opposition	mwxalyfət, <i>f.</i> , dw̥fməni, <i>f.</i>
oppress	dəbana, zəbərdəsti k.
order (arrangement)	bəndobəst, tər̥tib, <i>f.</i> , etc.; <i>see</i> command.
order, <i>v. trans.</i> (arrange)	bəndobəst k. ; tər̥tib dena; <i>see</i> command.
original, <i>n.</i>	əsl, <i>f.</i> ; <i>adjective</i> : əsli.

ornament	zewər
other	dusra, əwr; <i>pron. adj.</i> : ʏəyr.
otherwise	nəhiŋ to, vərna.
ought	cahie, lazɣm, mwɳasyb, vajyb, fərz; <i>see</i> duty.
our	həmarā.
over, <i>prep.</i>	ke upər; <i>adverb</i> : upər; <i>see</i> upon.
overbearing	zəbərdəst; —ness, zəbərdəsti, f.
out, outside, <i>adv.</i>	bahər; <i>postpos.</i> : ke bahər.
own	əpna; <i>see</i> Grammar, p. 33; make one's own, əpnana.
owner	malyk, <i>m.f.</i>
ox	bəyl, <i>m.</i>
pain	iza, <i>f.</i>
pair	joṭa, <i>m.</i>
Panjab	Pəɳjab, <i>m.</i>
paper	kayəz, <i>m.</i>
part, <i>n.</i>	hyssə, <i>m.</i> ; <i>verb</i> : <i>see</i> divide, distribute.
pass (time and general use)	gwzərna; <i>trans.</i> : gwzarna; (time alone) bytna, bitna; <i>trans.</i> : bytana.
past tense	mazi, <i>f.</i>
patience	səbr, <i>m.</i>
pay, <i>n.</i>	tənxah, <i>f.</i>
payment on account	mɳwɳj:ɳ, <i>m.</i>
peak	coṭi, <i>f.</i>
pear	naɳpati, <i>f.</i>
pearl	moti, <i>m.</i>
pen	qələm, <i>m.</i>
pencil	pɳnsəl, <i>f.</i>
people	log, <i>m.pl.</i> ; <i>see</i> nation.
perfume	xwɳbɳ, <i>f.</i> ; məhək, <i>f.</i>
perhaps	ʃayəd.
permission	yjazət, <i>f.</i>
perplexed	həyran, pərəfan; <i>see</i> agitated, bewildered.

Persian	farsi.
petition	ərzi, <i>f.</i> , dərɣast, <i>f.</i>
pice	pəysa, <i>m.</i>
picture	təsvir, <i>f.</i>
pierce	chedna; be pierced = ɕhydna; cause to be pierced, chydana, chydvana.
pigeon	kəbutər, <i>m.</i> ; pigeon-house = kabək, <i>f.</i>
pity	see mercy; what a pity! əfsos!
place, <i>v.</i>	rəkhna; <i>noun</i> : jəgəh, <i>f.</i> ; in place of = ke bədle, ke evəz, ke bəjae, ki jəgəh.
plain, <i>n.</i>	məydan, <i>m.</i>
plant, <i>n.</i>	pəwda, <i>m.</i>
play, <i>v.</i>	khelna; <i>noun</i> : khel, <i>m.</i> , bazi, <i>f.</i>
pleased	razi, xwɪ; to please = razi k.; xwɪ k.; see happy.
plough, <i>n.</i>	həl.
plough, <i>v.</i>	jotna; <i>intrans.</i> : jwtna; see harness, yoke.
plum	alucə, <i>m.</i>
pocket	jeb, <i>f.</i>
poem	ɟer, <i>m.</i>
poison	zəhr, <i>m.</i>
poisonous	zəhrila.
police, the	pwlis, <i>f.</i> ; police post: cəwki, <i>f.</i>
polite, see civil.	
politeness	ədəb, <i>m.</i>
pond	talab, <i>m.</i>
poor	myskin, ɣərɪb; poor fellow = becarə. ˘
populate	abad k.
population	abadi, <i>f.</i>
possible	mwmkyn; or use səkna.
post (letters, etc.)	ɟak, <i>f.</i>
postman	hərkarə, <i>m.</i>
potato	alu, <i>m.</i>

pound (weight)	ser, <i>m.</i> (= 2 lbs.).
poverty	ȳwrbæt, ȳaribi, <i>f.</i> , myskini, <i>f.</i>
powder (for medicine, etc.)	pwṛia, <i>f.</i>
power	bəs, <i>m.</i> ; məjal, <i>f.</i> ; (of God) qwdræt, <i>f.</i>
praise	tarif, <i>f.</i> , bərai, <i>f.</i> ; <i>see</i> honour.
pray	dwa, <i>f.</i> , nəmaz, <i>f.</i> ; prayer-mat, mwsəlla, <i>m.</i>
present, <i>adj.</i>	hazyr, məwjud.
press (linen)	əlmari, <i>f.</i>
press, <i>v. trans.</i>	dəbana; <i>intrans.</i> : dəbna; <i>see</i> print.
price	dam, <i>m.</i> , qimət, <i>f.</i> , mql, <i>m.</i>
prince	ʃahzadə.
princess	ʃahzadi.
print, <i>v. trans.</i>	chapna; <i>intrans.</i> : chəpna.
printing press	mətba, <i>m.</i>
prisoner	qəydi.
probably	ȳalybən.
profit	nəfa, <i>m.</i>
progress	tərəqqi, <i>f.</i>
promise	vadə, <i>m.</i>
proper	<i>see</i> duty, ought, suitable.
property	inal, <i>m.</i>
protection	hyfazət, <i>f.</i> , nygəhbani, <i>f.</i> , mwhafyzət, <i>f.</i> , pərvəryʃ, <i>f.</i> ; provide for, nygrani k.
protect	use the above words with k.
prove	sabyt k.
pull, <i>v. trans.</i>	khejcnā (also khincnā, khə- yncnā), ghəsiṭnā.
pull oneself together.	səmbhəlṇā.
pungent (in taste or word)	tez.
punish	səza dēna.
punishment	səza, <i>f.</i>
pupil	ʃagyrd.
purchase, <i>see</i> buy.	
purchaser	gahək.

pursue	dərpəy hona (ke), picha k.
put	rəkhna; put in = dālana; put on (clothes) = pəhynna, oṛhna.
quarrel, <i>v.</i>	jhəgəṛna, ləṛna; <i>noun</i> : jhəgṛa, <i>m.</i> ; ləṛai (latter also battle, war).
quarter	pao, cəwthai, <i>f.</i> ; <i>see</i> numerals.
queen	rani, məlykə.
question	swal, səval, <i>m.</i> ; ask question, puchna, swal k.
quiet, <i>adj.</i>	cwp, cwp cap; to quiet, <i>v.</i> <i>trans.</i> : cwp kərana.
race (running)	dəwṛ, <i>f.</i> ; nation, etc., qəwm, <i>f.</i>
rain, <i>intrans.</i>	bərəsna, pani pəṛna, baryf hona; <i>noun</i> : baryf, <i>f.</i> ; the rains = bərsat, <i>f.</i>
ram (animal)	meṛdḥa, <i>m.</i>
rat	cuha, <i>m.</i>
rate (price, etc.)	bhao, <i>m.</i>
rather, <i>adv.</i>	kwch; but rather (<i>conj.</i>), bəlky.
raw, not properly cooked	kəcca; <i>see</i> unripe.
read	pəṛhna; study, mwtaḷeā k.
real	əslī, əsl.
reality, in	əsl meṛj.
rear, <i>v. trans.</i>	pālana, pərvəryf k. (ki).
reason	vəjəh, vəjeh, <i>f.</i> ; səbəb, <i>m.</i> , bays, <i>m.</i> ; for this reason = ys səbəb se, ys vəjəh se; for no reason, anyhow, yuṛhi.
rebuke, <i>n.</i>	jhyṛki, <i>f.</i> , məlamət, <i>f.</i> , təmbih, <i>f.</i> , tadib, <i>f.</i> ; <i>verb trans.</i> : dāṇṭna; or one of the above words with suitable verb.
receive, <i>see</i> accept.	
recognise	pəhcanna.
recommend	syfaryf k. (ki).
red	lal, swrx.

refuse	ynkar k.; <i>see</i> deny.
relate, <i>v. trans.</i>	swnana.
relationship	ryſtedari, ryſtə, <i>m.</i>
relative, <i>n.</i> , relation, <i>n.</i>	ryſtedar.
remain, <i>intrans.</i>	rəhna
remaining (left over)	baqi.
remuneration	wjɾət, <i>f.</i> ; <i>see</i> pay.
rent	kyrayə, <i>m.</i>
repeatedly	ghəɾi ghəɾi; <i>see</i> habit, often.
repent	pəchtana, təwbə k.
repentance	təwbə, <i>f.</i>
report	rəpəɾt, <i>f.</i>
reproach, <i>see</i> rebuke.	
reproof, reprove; <i>see</i> rebuke.	
request, <i>n.</i>	əɾz, <i>f.</i> , dəɾxast, <i>f.</i> , ɣltyja, <i>f.</i> ; <i>verb</i> : these nouns with k.; <i>see</i> petition.
resign	ystyfa (<i>m.</i>) dena (pronounced ystifa).
respect, <i>n.</i>	ədəb, <i>m.</i> ; <i>v. trans.</i> : ədəb k. (ka); <i>see</i> honour.
responsible	zymmedar.
responsibility	zymme (ke); zymmedari, <i>f.</i>
rest, <i>n.</i>	aram, <i>m.</i> , qərar, <i>m.</i> ; <i>verb</i> : aram k., qərar pana (find rest); rest, <i>adj.</i> , <i>pron.</i> : baqi.
restless, <i>see</i> agitate.	
result	nətiɟə. <i>m.</i>
return	ləwɾna, pələɾna; <i>trans.</i> : ləw- ɾana, pəlɾana.
reward	ynam, <i>m.</i>
rhinoceros	geɟɟa, <i>m.</i>
rich	dəwlətmənd, əmir, maldar.
riches	dəwlət, <i>f.</i>
ride	səvar hona.
riding, <i>n.</i>	səɟari, <i>f.</i>
right (not left)	dəhna; (not wrong) ɾhik, dwrwst, səhih; <i>noun</i> : həqq, <i>m.</i>

ripe	pəkka.
river	dərya, <i>m.</i> , nādi, <i>f.</i>
road	rəstə, <i>m.</i> , rastə, <i>m.</i> , sərək, <i>f.</i> ; <i>see way.</i>
rob	luṭna.
robin	fama, <i>f.</i>
roll	lwṛhəkna.
room	koṭhri, <i>f.</i> , kəmra, <i>m.</i>
root	jər, <i>f.</i>
rope	rəssa, <i>m.</i>
rot, <i>intrans.</i>	sərṇa.
round, <i>adj.</i>	gol; <i>postpos.</i> : ke gyrd; all round, caron tərəf, ke cəw- gyrd.
rouse	jəgana, cheṛna.
rub, <i>v. trans.</i>	ghysna, rəgərna, məlna, malyf k.; be rubbed, ghysna, ghys jana, rəgər khana.
run	dəwṛna; run away, bhagna.
rupee	rwpəya, <i>m.</i>
sadhu	sadhu, <i>m.</i>
sailor	məllah.
sake (for the sake of)	ke lie, ke vaste, ki xatyr.
salary	tənxah, <i>f.</i>
salt	nəmək, <i>m.</i>
save	bəcana; be saved, bəcna.
say	kəhna.
scavenger	mehtər, <i>m.</i>
scent	xwṛbu, <i>f.</i>
school	skul, <i>m.</i>
sea	səməndər, səmwndər, <i>m.</i>
seal	mohr, <i>f.</i> ; <i>v. trans.</i> : mohr ləgana.
scorch	jhwłəsna (<i>trans.</i> and <i>intr.</i>).
scorpion	bycchu, <i>m.</i>
search	ḍhūḍhna, təlaf k.
seat, <i>v. trans.</i>	byṭhana.
see	dekhna.

seed	bij, <i>m.</i>
seize	pəkəɾna.
sell	becna; <i>causal</i> : bykvana; be sold, bykna.
send	bhejna.
senses	hof, <i>m.</i> (alertness, intelligent).
separate, <i>adj.</i>	əlæg, jwda; <i>v. trans.</i> : əlæg k., jwda k.
sepy	sypahi, <i>m.</i>
September	syəmbər, <i>m.</i>
servant	nəwkər, mwłazym; servant of God, Xwda ka bəndə (<i>femi- nine</i> : bəndi, bandi); your servant, bəndə; in signing letter, kəmtərin; table ser- vant, khydmətgār.
service	nəwkəri, <i>f.</i> , xydmətgari, <i>f.</i> ; <i>see</i> servant.
severe	səxt, zəbərdəst.
sew	sina; ready sewn = syla sylaya.
shade	səyə, <i>m.</i> , chaor, <i>f.</i>
shame	fərm, <i>f.</i> ; <i>see</i> ashamed.
shape	surət, <i>f.</i> (form, appearance).
share, <i>n.</i>	hyssə; <i>see</i> divide.
sharp (edge or words)	tez.
sharpness	tezi, <i>f.</i>
shave	həjamət k.
shawl	cadə, <i>f.</i> , dwpəttā, <i>m.</i>
sheep	bheɾ, <i>f.</i>
sheet	cadər, <i>f.</i>
sherbet	fərbət, <i>m.</i>
shine, <i>v.</i>	cəməkna; <i>noun</i> : cəmək, <i>f.</i>
shirt	qəmis, <i>f.</i>
shoe	juti, <i>f.</i> , juta, <i>m.</i> , buṭ, <i>m.</i>
shoemaker	moci, <i>m.</i>
shop	dṛwka, <i>f.</i>
shopkeeper	dṛwkandar, bənia.
shout	cyllana, pwkarna.
show	dykhana.

shut	bənd; <i>v. trans.</i> : bənd k.; be shut, bənd hona.
shy	fərmila, <i>m.</i> , fərmili, <i>f.</i>
sick	bimar.
sickness	bimari, <i>f.</i>
side	təraf, <i>f.</i> ; on all sides, caroṅ tərōf.
sign	nyjan, <i>m.</i>
silver	caṇḍi, <i>f.</i>
simple	sadā.
sing	gana.
sink	qubna; of sun, moon, stars, qubna; of day, qhəlna.
sir !	ji, sahəb, jəṇab.
sister	bəhn, <i>f.</i>
sit	bəyṭhna (i.e. assume sitting posture).
slander	hətək, <i>f.</i> ; <i>verb</i> : hətək k.
slave	ṡwlam, <i>m.</i>
slavery	ṡwlami.
sleep	sona; go to sleep, so jana.
slip	physəlna.
slowly	ahystə.
small	choṭa, nənnha.
snake	samp, <i>m.</i>
snip	kətərna.
snow, <i>m.</i>	bərf, <i>f.</i> ; <i>verb</i> : bərf pəṛna.
so, <i>adv.</i> , thus	see thus; <i>adj. pron.</i> : vəysa, əysa.
some	baz, kwch, koi, cənd, kəi.
sometimes	kəbhi, kəbhi kəbhi.
somewhere	kəhiṅ.
son	bəṭa.
song	git, <i>m.</i>
sound, <i>n.</i>	avaz, <i>f.</i> ; <i>verb</i> : bəjna; <i>trans.</i> : bəjana.
south	dəkən, <i>m.</i> , jənub, <i>m.</i>
sow	bona.
sparrow	cyṭia, <i>f.</i> ; see bird.

speak	bolna.
spend	xərc k.
spendthrift	fwzulxərc.
spices	məsaləh, <i>m.</i>
spit	thukna (takes ne).
spite (in spite of)	bavwjude ky (<i>conj.</i>); ke bavw- jud, <i>postpos.</i>
spirits (intoxicating)	fərab, <i>f.</i>
split, <i>intrans.</i>	phəʔna; <i>trans.</i> : phaʔna.
spoil	bygaʔna; <i>see</i> destroy; be spoiled = bygəʔna.
spoon	cəmcə, <i>m.</i>
spring, <i>see</i> leap, jump.	
square	mwrəbba, <i>m.</i>
squeeze (fruit)	nycəʔna.
squirrel, <i>f.</i>	gyləhri.
stain	dləbba.
standing	khəʔa; to stand, khəʔa hona or hojana.
star	sytarə, <i>m.</i>
starling	məyna, <i>f.</i>
start, set out	rəvanə hona; <i>trans.</i> : rəvanə k.
stead, instead of	ke bəjae; <i>see</i> place.
steal	cori k.
step	qədəm, <i>m.</i>
steward	xansaman, <i>m.</i> (usually used for cook).
stick, <i>intrans.</i>	ləgna; <i>trans.</i> : ləgana; <i>noun</i> : ləkʔi, <i>f.</i> , laʔhi, <i>f.</i>
stitch, <i>see</i> sew.	
stomach	peʔ, <i>m.</i>
stone	pəʔthər, <i>m.</i>
stoop	jhwkna.
stop, <i>intrans.</i>	əʔəkna, ʔhəbərna, ʔhəyrna; <i>trans.</i> : rokna, əʔkana, ʔhəh- raʔna.
storm	andhi, <i>f.</i> , tufan, <i>m.</i>
story, narrative	dastan, <i>f.</i> , bəyan, <i>m.</i>
straw	bhusa, <i>m.</i> ; a straw = tynka, <i>m.</i>

stream	nala; <i>see</i> river.
strike, <i>n.</i>	həʔtal, <i>f.</i>
strike, <i>v. trans.</i>	marna.
stumble	ʃhokər khana.
stumbling-block	ʃhokər, <i>f.</i>
style	vəza, tərəh, <i>f.</i> (of dress, etc.).
stylish	tərəhdar, vəzadar.
subject	rəiat, <i>f.</i> (tenant, subject of king).
success	kamyabi, <i>f.</i>
successful	kamyab.
such, <i>adj. pron.</i>	əysa, vəysa; <i>see</i> so.
sugar	mysri, <i>f.</i>
suitable	məwzup; <i>see</i> right, duty.
summit	coʃi, <i>f.</i>
summon	tələb k.
Sunday	ytvar, <i>m.</i>
sunshine	dhup, <i>f.</i>
support, <i>n.</i>	səhara, <i>m.</i> ; <i>v. trans.</i> : səmb-halna, səhara dena (ko); <i>see</i> rear.
swallow, <i>v. trans.</i>	nygəlna.
sweep	jhaʔu dena.
sweeper, <i>see</i> scavenger.	
sweet	miʃha.
swift	tez.
swiftness	tezi, <i>f.</i>
swim	təyrna.
sword	təlvar, <i>f.</i>
table	mez, <i>f.</i>
tailor	dərzi, <i>m.</i>
take	lena; take in, understand (by seeing), taʔ jana; take off (clothes), wtarna.
tall	uṇca, ləmba.
tank	talab, <i>m.</i>
tape (broad, for weaving beds)	nyvaʔ, <i>m.</i>

tea	ca, cae, <i>f.</i>
teach	sykhana; <i>see</i> educate, instruct.
teacher	wstad, <i>m.</i>
tear, <i>trans.</i>	phaṛna; <i>intrans.</i> : phəṭna.
tease	cheṛna; <i>see</i> annoy, irritate, trouble.
tell	kəhna, swana, bəṭana.
temple	məndyr, <i>m.</i> ; <i>see</i> mosque.
tenant	əsamī, <i>f.m.</i> , rəiət, <i>f.</i>
than	se, ki nysbət, ke mwqabyale meṇ.
thanks to (by means of)	ki bədāwlət.
that, <i>pron. adj.</i>	voh; <i>conj.</i> : ki; in order that, taky.
the	voh or yeh; often omīṭ.
theft	corī, <i>f.</i>
then (of time)	ws vəqt; of reasoning, to, təb, təb to.
there	vəhaṇ, wdhər, ws tərəf.
thief	cor, <i>m.</i>
thing (object)	ciz, <i>f.</i> ; (matter) bat, <i>f.</i> , mwamylə, <i>m.</i>
think	socna.
third	tisra, <i>m.</i> ; a third part, tyhai, <i>f.</i>
thirst	pyas, <i>f.</i>
thirsty	pyasa.
this	yeh.
thorn	kaṇṭā <i>m.</i>
though, <i>see</i> although.	
throw	phəṅkna.
Thursday	jwmerat, <i>f.</i>
thus	yūṇ, ys tərəh.
tie, <i>v. trans.</i>	bandhna, kəsna.
tiffin	ṭypən, <i>m.</i>
tighten	kəsna; <i>see</i> tie.
tiger	ṣer, <i>m.</i>
tigress	ṣernī, <i>f.</i>
till, until	təb tək, jəb tək ky, with negative.

time (general)	vəqt, <i>m.</i> ; as in four times, dəfa, <i>f.</i> , mərtəbə, <i>f.</i>
tire, <i>trans.</i>	thəkana.
tired	thəka hua, thəka mandə; be tired, thəkna, ayyz apā.
to	ko, ki tərəf.
to-morrow	kəl, <i>m.</i> ; day after to-morrow, pərson.
tongue	zəban, <i>f.</i> (both part of body and language).
tool	əwzar, <i>m.</i>
top, <i>see</i> summit.	
touch	chuna.
town	məwza, <i>m.</i> , qəsba, <i>m.</i>
trace, <i>n.</i>	pəta, <i>m.</i>
train, <i>n.</i>	gaṛi, <i>f.</i> , rel-gaṛi, <i>f.</i>
translation	tərjwmə, <i>m.</i> ; translate, tər-jwmə k.
treat	swluk k.; (medically), ylaṛ k.
treatment	swluk, <i>m.</i> , ylaṛ, <i>m.</i>
treble	tygna; <i>see</i> numerals.
tree	dərəxt, <i>m.</i>
tremble	kampna, thərthərana.
trip (pleasure trip)	səyr, <i>f.</i> ; <i>see</i> stumble.
trouble	təklif, <i>f.</i> ; <i>v. trans.</i> : təklif dena; take trouble = təklif kərna; <i>see</i> annoy, irritate, tease.
trousers	paejamə, <i>m. sing.</i>
true	səcca, səcc.
Tuesday	məngəl, <i>m.</i>
turban	safə, <i>m.</i>
turn, <i>intrans.</i>	phyrna, pələṭna, ləwṭna; <i>trans.</i> : pherna, phyrana, ləwṭana.
twice	do dəfa, dogwna, dwgna, do mərtəbə, do cənd.
ugly	bədsurət.
ugliness	bədsurəti, <i>f.</i>

unadulterated	xalys.
uncle	father's brother, cəca; mother's brother, mamun.
under	ke nice.
understand	səməjhna; <i>see</i> intelligence, intelligent.
unfortunate	bədnəsib, bədqysmət.
unlawful	məna, hərəm (Islam).
unripe	kacca.
unseen	yayb.
unsuitable	naməwzun.
until, <i>see</i> till.	
up	upər.
upside down	təle upər.
urge	takid k.
veil	bwrqa, <i>m.</i> (from head to foot, <i>see</i> shawl).
vengeance	bədlā, <i>m.</i>
verandah	bəramdə, <i>m.</i>
very	bəhwt, bəra, nyhayət; (for unpleasant things), səxt.
vessel (cooking)	bərtən, <i>m.</i>
victory	fəṭəh, <i>f.</i> , jit, <i>f.</i> ; <i>see</i> conquer.
village	gaon, <i>m.</i>
villager	gavar.
visible, be	nəzr ana; dykhna, dikhna.
vizier	vəzir.
voice	avaz, <i>f.</i>
vulture	gydh, <i>m.</i>
wages	məzduri, <i>f.</i> ; <i>see</i> pay.
wait	ṭhəhərna, ṭhəyrna.
wake, <i>intrans.</i>	jagna: <i>trans.</i> : jəgana.
walk, take a walk	səyr k. on foot, pəydəl.
wanted	cahiē; <i>see</i> wish, desire.
warm	gərm.
wash	dhona.

washerman	dhobi.
waste (worthless)	ræddi; <i>v. trans.</i> : squander, gəɽvana, wɽana; lay waste, wjaɽna; be laid waste, wjəɽna; <i>see</i> destroy. <i>f.</i>
wasteful	fwzulkərc.
wastefulness	fwzulkərci, <i>f.</i>
water	pani, <i>m.</i>
watercarrier	bhyfti, <i>m.</i>
wave, <i>v.</i> (as elephant's trunk)	jhumna.
wealth	dəwlət.
wealthy, <i>see</i> rich.	
wear (clothes)	pəhynna; <i>see</i> put on.
Wednesday	bwddh, <i>m.</i>
weep	rona.
well, <i>n.</i>	kuaɽ, <i>m.</i>
well, <i>adv.</i>	bəxubi; əcchi tərəh se; <i>interj.</i> : xəyr!
wheat	gehun, <i>m., gen. plur.</i>
where	kəhaɽ? kydhər? <i>relative</i> : jəhaɽ, jydhər; wherever, jəhaɽ kəhiɽ.
whether	ky, cahe, caho . . . caho, xah . . . xah.
which, <i>inter.</i>	kəwnsa; whichever, jəwnsa, koi sa; <i>relative</i> : jo.
white	səfed.
whitewash	səfedi, <i>f.</i>
who, <i>inter.</i>	kəwn? <i>relative</i> : jo; whoever, jo koi.
whole	təmam; -bhər; <i>see</i> all.
why?	kyoɽ, kahe ko; <i>see</i> reason; that's why = jəbhi.
wicked	bədməf, fərir; <i>see</i> bad, evil.
wickedness	bədməfi, <i>f.</i> , fərarət, <i>f.</i>
wide	cəwɽa.
width	cəwɽai, <i>f.</i>
wife	bivi.

wind	həva, <i>f.</i>
window	khyrki, <i>f.</i>
wine	ʃərab, <i>f.</i>
wing	pər, <i>m.</i>
wipe, <i>v.</i> <i>trans.</i>	ponchna.
wise	dana; <i>see</i> intelligent.
wisdom,	danai, <i>f.</i> ; <i>see</i> intelligence.
wish, <i>n.</i>	xahyʃ, <i>f.</i> , ʃəwq, təmənnā, <i>f.</i> , mərzi, <i>f.</i> ; <i>verb</i> : cahna.
with	se; ba-; along with, ke sath, səmet, <i>ma.</i>
without, be	həyʃər, byna.
wolf	bheṛia, <i>m.</i>
woman	əwrət, <i>f.</i>
wood (not forest)	ləkri, <i>f.</i> ; <i>see</i> jungle.
word	bat, <i>f.</i> , hərf, <i>m.</i> , ləfz, <i>m.</i>
work, <i>n.</i>	kam; labour, toil, mehnət, <i>f.</i> ; <i>verb</i> : these nouns with k.; hard-working, mehnəti.
workman	məzdur, mystri.
world	dwnya, <i>f.</i>
worry	dyqq k., cheṛna; <i>see</i> annoy, trouble, irritate; be worried, ghəbrana.
worship, <i>n.</i>	puja, <i>f.</i> ; <i>verb</i> : mənana, puja k. (ki).
worthy	layq.
would that !	kaf, kaf ky.
wound	zəxm, <i>m.</i> , coṭ, <i>f.</i> , ghao, <i>m.</i>
wounded	zəxmi.
wrestle	kwfti ləṛna; wrestling, kwfti, <i>f.</i>
wrestler	pəhlvan, <i>m.</i>
write	lykhna.
yard	gəz, <i>m.</i> (= 3 ft.); courtyard səl ʔ, <i>m.</i>
year	sal, <i>m.</i> , bərəs, <i>m.</i>
yes	haṇ.
yesterday	kəl, <i>m.</i>

yet	əbhi (with negative).
yoke, <i>v. trans.</i>	jotna, be yoked, jotna .
you	ap, twm.
young man	jōvan; also adjective for young man or woman.
your	ap ka, twmhara, tera.